ANNOTATIONS
ON
Five Poetical Books
OF THE
Old Testament:

(viz.)

IOB,
PSALMES,
PROVERBS,
ECCLESIASTES,
and
CANTICLES.

By EDWARD LEIGH Master of Arts of *Magdalen-Hall* in *Oxford.*

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TO THE
RIGHT HONOURABLE
EDVVARD
Earl of *MANCHESTER*, Vicount *Mandeville*, Baron of *Kimbolton*.

My Lord,

I was an elegant Passage of a Reverend * *Divine, now with God, spoken to your self, and other Lords and Gentlemen of this Nation, in a great Assembly,* That Antiquity of Race is but a Moss of time growing upon the back of Virtue, and that Nobility is often-times the creature of a Princes fancy; which when there is no intrinsecal worth to be the supporter of it, is but Nobility by Parchment. *A Heathen could say,* Nobilitas sola est atque unica Virtus, *Virtue is the only true Nobility; a Christian should say, Grace is the greatest Nobility,* Acts 17. 11. *Your Lordship hath a good name amongst the good Ministers and people of this Land for adhering to the Truth.*

* Mr *Vines* his Sermon preached at the Funeral of the Earl of *Essex*.

Malice it self cannot but acknowledge (*saith worthy* Mr Burroughes *in his Epistle Dedicatory to you before that excellent Book of the Excellency of a*

Gracious Spirit) that Goodness in the strictness of it, and natural Excellencies in the eminency of them, have a blessed conjunction in your Honor.

I would commend the second Epistle of John *to our great Ladies in these staggering dayes, especially the* 1,2,4,9,10, *and* 11. verses. *In times of general contagion it will be our wisdom to have our Antidotes ready.*

I have had the honour formerly to be a little known unto your Lordship, which makes me take the boldness to make you the Patron of the first-fruits of my labours upon the Old-Testament.

I was the last who dedicated a Book to that great Light of all the Reformed Churches, my Lord of Armagh. *The Subject of that Book was of* Religion and Learning, *a work needfull for these times, when Learning is so much decried, and the true Religion in the power thereof so little imbraced. I have since the publication thereof received a Letter from a great Rabbi of one of our Universities, testifying his high esteem of it, and wish it may finde the like approbation with the religious and learned, who are best able to judge of it, and for whose sake it was principally intended That work of mine was kindly accepted by him, to whose Patronage I had good reason in many respects to commend it. All the Books of Scripture should be diligently perused and studied by all Christians, these five Books are full fraught with many precious Truths, and if any benefit shall accrue to the Church of God by these my Labours, I shall greatly rejoyce. Thus craving your Lordships pardon for my presumption, and wishing you and yours true felicity, I subscribe my self,*

Your Lordships humble Servant

EDWARD LEIGH.

TO THE
Christian and Candid
READER.

Reader,

I Have now by way of Essay made some Annotations, though short, upon five Books of the Old-Testament, *viz. Job, Psalms, Proverbs, Ecclesiastes, Canticles,* being incouraged in the publication thereof by the Epistle of a Grave and Reverend Divine, who hath honoured me with the Patronage of a late learned Work of his that way, though I fear my Labours will neither answer his own expectation, nor finde that intertainment which he imagineth. *Job* and the *Canticles* as they are written Dialogue-wise, so they are mystical and obscure. The *Psalms* are a portion of Scripture, very usefull for all sorts of Christians to be acquainted with. Singing of *Psalmes* is an Ordinance of God, and a duty very profitable and comfortable to a true Saint, being rightly performed: But as a man must pray, so must he sing with understanding, and have his heart affected answerably to the matter; therefore I should conceive it very requisite for any that would perform this excellent Duty to their spiritual advantage, to make use of some good Expositor on the *Psalmes,* that they may competently understand the *Psalme* before they sing, and so perform reasonable service. *Psal.*101.5. *Who so privily slandereth his neighbour,* the *Chaldee Paraphrast* hath, *He that speaketh with a third tongue against his neighbour:* And so *Psal.*140.11. *An evil speaker, or a man of tongue shall not be established on the earth,* the *Chaldee* there also hath, *The man that speaketh with a third tongue.* The slanderer is said to use a third tongue, either because he hurts three at once, himself, the hearer, and him whom he slandereth; or, because his tongue comes in the third between two, as one writing, and another speaking, that he may hurt his name, or separate affections; or because, he calumniating the words of

M. *John Trap* in his Epistle to his Commentary upon *Ezra, Nehemiah, Esther, Job* and *Psalms.*

Lud. De Dieu *Præfat. ad Xaver. Hist. Christi.*

XUM

of two friends, abuſeth the tongue of both, and mingleth his third tongue.

Proverbs is ſhort, but very pithy and ſententious.

Eccleſiaſtes ſets forth the vanity of every Creature. I like not the way that is uſed by ſome able Divines, as *Bucer*, and others, of inlarging Scriptural Interpretation with intermixing of Common-places: I have heard (as I remember) that *Peter Martyr* did therefore put forth his Common-places, before any Expoſitory Work, that he might not runne out that way, when he interpreted Scripture. If theſe Obſervations have a favourable reception, it will excite me to a quicker diſpatch of my Annotations upon the Greater and Leſſer Prophets, which I ſuppoſe will be a fair Folio, and ſo I may, if incouraged, proceed after to *Geneſis*, and all the other Books of the Old-Teſtament, even to *Job*.

I have little cauſe to miſtruſt the liking of theſe my Labours, God having been pleaſed formerly to make way ſo generally in the hearts of his people, for the approbation of what I have heretofore publiſhed; I ſhall commend them therefore to his bleſſing, and ſhall deſire however, to ſubmit to his diſpenſation, and reſt

Thy faithfull Friend and well-willer

Edward Leigh.

PROLEGOMENA.

PROLEGOMENA.

All heavenly Divinity (which consists in a true knowledge of God and our selves) is comprehended in these five Books of Scripture.

Cum tota cœlestis theologia in vera justaq; Dei & nostri cognitione sita sit, si placebit majestatem Dei ex natura eius in Christo per libros istos cognoscere, habes Proverbiorum Schelomonis partem; si ex creatione & administratione providentiæ, habes *Jobum*; si ex gratioso fœdere cum Ecclesia inito, habes

All the Books of the Old-Testament are divided by the Hebrews *into the* Law, Hagiographa, *and* Prophets.

These five Books of Job, Psalmes, Proverbs, Ecclesiastes, Canticles, *are* Hagiographa *and* Poetical.

Dr Jackson *in his Comment upon the Apostles Creed, first Volume,* cap. 14. *saith,* The Book of the *Psalms, Job,* and the *Songs of Moses,* are the only patern of true Poesie.

Four famous French Poets, Michael Hospitalis, Adrian Turnebus, John Auratus, Th. Beza. *Six Italians,* A. Sannazius, H. Fracastorius, A. Flamminius, H. Vidas, A. Naugerius, P. Bembus; *and one Scotchman, learned* G. Buchanan, *have execrcised their Poetical abilities, in rendring* Davids *Psalms in verse.*

Canticum Canticorum: sin autem tibi ad cognitionem nostri, delineari cupis vanissimam, quæ à natura est animi nostri, ,udicio um, & actionum formam, nihil Ecclesiaste convenientius; si officia Ethica æquè ad pietatem ac humanitatem pertinentia, nihil aptius altera Proverbiorum parte: si denique omnia simul complecti desideraveris, en tibi Psalmorum (ut vulgò appellatur) librum; thesaurum, inquit *Ambrosius*, virtutum omnium. *Junius* Præfat. ad hos libros. Cum libri omnes ab Hebræis in tres ordines distributi sunt, ut ait *Hieronymus* super *Danielem*, & in prologo *Galeato*, videlicet in Legem, & in eos qui Hebraicè *Chetubim* per excellentiam dicantur, id est, Scripturæ sanctæ, Græcè Agiographa, & in Prophetas, quam divisionem indicasse visus Christus Dominus *Luc.* 24. 44. dicens oportet ut impleantur quæ scripta sunt in Lege, Prophetis & Psalmis de me. Cer è hunc librum ad tertium ordinem Agiographorum reducunt cum Psalmis & aliis Psalmorum libris. *Joan De Pineda* Præfat. ad Comment. in lib. *Job* cap. 9.

Henry Stevens *before* Marlorats *Ecclesiastical Exposition of the Psalmes hath an Epistle,* Omnibus Sacræ Poesios studiosis, *where he saith, He being once at* Rome *fell into the company of some skillfull Poets, which denied that the elegant Art of Poetry could fall into that rough and horrid Hebrew Language, and therefore they*

Metaphoræ apud quem Poetam aut frequentiores sunt aut elegantiores, atq; adeo efficaciores majoremq; emphasin & ἐνάργειαν habentes: Cœlum *Dei Tabernaculum*, tonitrum *Dei vocem*, fulmina *sagittas Dei* appellat. Quid quòd *Eustathius* veteres Poetas Græcos à *Davide* dicente, *Qui dat nivem sicut lanam* illud genus loquendi quo nivem appellavit ὑδατος ἔριθους (quasi dicam aquam lanosam) mutuatos esse asserit? Hebræi formulam sermonis sibi vendicant, sibique propriam & peculiarem habent, exemplum hoc esse possit, *Eruntque Cœli tui, qui sunt supra caput tuum æi, & terra quæ est subter te, ferrea,* Deut. 28. Sic autem & *Levit.* 26, *Dabo cœlum vestrum sicut ferrum & terram vestram sicut æs.* I nunc & evolve Poetas omnes utriusque linguæ, Heroicos, Tragicos, Lyricos, Dithyrambicos, quid tale apud eos reperies? Quis unquam tam significantia, tam emphatica, tantæ majestatis plena apud eos verba legit, sed quid mirum est ex ore sacro profecta verba ab iis quæ profani homines proferunt longe differre? *Hom. Broughton* Epist. Præfixa ad *Marlor.* Exposit. Eccles. in Psalmos. Certè suam poesin esse in sacris Scripturis, & sutra carminis metrique mensuram cultam ab Hebræis constitutum est apud omnes doctores sacros, qui ubique Psalmorum meminerunt. *Joan. De Pineda* Præfat. ad Comment. in Lib. *Job* c. 4.

much

much wondered what made Antonius Flamminius *to exercise his Poetical vein in translating* Davids *Psalms. He there excellently vindicates the Hebrew Language from that aspersion unjustly cast upon it, and in several passages highly extolleth the Poetry of the Psalms.*

JOB.

The Book of Job *is a true History, and hath all the circumstances of a true History, and is attested* Ezek.14.14. *&* Jam.5.11.

Vide *Junium.*

The Jesuite Pineda *in the first Chapter of his Preface to his Commentary on* Job, *propounds this Question,* Whether *Job* be a true History or a Parable? *He determines it affirmatively, and answers the reasons urged against it,* chap.12. *He affirms it to be* Sacræ auctoritatis.

Leusden *in his* Philologus Hebræus Dissertat.8. Sect.1. *proves* Job *also to be a true History, he saith there, that his style is concise and difficult,* Est liber iste *Jobi* omnium sacrorum librorum difficillimus, ut qui non modo Theologum, verumetiam Hebrææ, Chaldaicæ linguæ, Poetices, Dialectices, Rhetorices, Astronomiæ, Physices denique bene peritum interpretem requirat. *Beza* in Epist.ad Expositi.*Mercer.*

Quid refert sive *Mosem,* ut Hebræi volunt, sive *Jobum* ipsum, ut vulgus opinatur, sive alium quempiam Prophetam quod verisimile est, autho rem dicas modo (quisquis tandem ille sit) non sine divini numinis afflatu hæc aurea monumenta posteritatis memoriæ commendavit? Nunquam autem dubitatum est, sed quantum scio, concors omnium cum Hebræorum, tum eorum qui profana à sacris discernere possunt est sententia, hæc esse Spiritus Sancti eloquia. Stulta est de calami pretio curiosior quæstio, ubi de notarii fide nulla est ambiguitas. *Oecolampad.* Præfat. ad Comment.in lib *Job.*

It is a great Question, Who was the Author of this Book? *The* Hebrews *say* Moses: Pineda, *and others* Job *himself.* Oecolampadius *thinks some other Prophet was the Authour of it. The Arabick speeches with which this Book abounds, witness that it was written by a man near Arabia.*

This Book is written in the judgement of some in Prose, to Chap.3. vers.3. *In verse thence to* Chap.42.vers.6. *And then again concludes in Prose, thence to the end.*

Pineda *in the* 5th *Chapter of his Preface to his Commentary, shews, what was the true Subject of this Book.* Calvin * *gives a good summe or short comprehension of this History.* Beza *in his Preface to* Calvin's *Sermons on the Book of* Job, *saith* Job *is written in the form of a Dialogue, and hath its denomination from* Job *the chief Speaker, It excels (he saith) in gravity of Questions there handled, in sublimity of mysteries there contained, lastly in the profit of Sentences for our whole life.*

* Historia hic descripta docet quemadmodum in Dei manu simus: Ejus potestatis & juris esse constituere & disponere de vita nostra suo arbitratu: nostrum officium esse, ut nos ei cum omni humilitate ac obedientia submittamus: æquum justumq; esse ut ei penitus & vivamus & moriamur: Et quoties in nos animadvertere voluit etiamsi non constet nobis cur istud faciat, nihilominus oportere ut eum glorificemus, continentes perpetuo ejus æquitatem & justitiam: ne cum eo litigemus, alioqui causa certo casuri. *Calvinus.*

It is very mysterious and obscure, Beza *there commends* Oecolampadius, Mercer *and* Calvin, *for good Commentators on it, to which* Pineda *also may be added.*

PSALMES.

The Psalms *are mentioned principally,* Luk.24.44. *because they are the summe and flower of all other Scripture. No Book of the Old-Testament is oftner*

oftner cited in the New. They contain the very Anatomy of the ſoul, the Characters and repreſentations of the thoughts, meditations, affections, and workings of it, towards God, towards man, towards her ſelf, throughout all the changes of her pilgrimage in this world. There are contained in them, teſtimonies concerning all the Articles of our Faith, as Piſcator *Præfat. ad Commentarium in librum* Pſalmorum, *particularly proves. There are in them admonitions alſo and examples, which may be referred to all the precepts in the Decalogue, as he there alſo ſhews.*

They are alleadged by Chriſt himſelf, Matth. 22.43,44. *And alſo by his Apoſtles.* Peter, *Act.*2,25. 1 *Pet.*2.7. *And* Paul, *Act.*13.33,35. *therefore they were divinely inſpired.*

Auſtin *in the* 9th *Book of his Confeſſions,* c.4. *cannot ſufficiently expreſſe what ardent affections he had by reading of the* Pſalms: *And in his tenth Book* c.33. *he writes, That he wept when he heard the Songs of the Church preſently after his Converſion.*

Lorinus *Præfat. in* Pſalmos *cap.* 14. *ſaith,* Eſt probabile jam inde ab Apoſtolis in uſu fuiſſe cantum Pſalmorum. *And* Muſculus *in his Epiſtle to the Reader before his Commentary on the* Pſalms, *ſhews how ancient and laudable the cuſtom of ſinging of* Pſalms *in the Church is.* See my Body of Divinity, *l.*8.*c.*3.

Vide *Coccejum* de Potentia ſcripturæ c 14 p 267.

It is called in Hebrew * Tehillim, *which ſignifieth Hymns or Praiſes, or* Sepher Tehillim; *by the* Septuagint ψαλμοὶ, *and the* Æthiopick *Tranſlation accordingly* Pſalmi, *by the* Vulgar Latine. Junius *and others,* Liber Pſalmorum; *By* Ainſworth, The Book of Pſalms, *or* Hymns; *So Chriſt intitleth it,* Luk.20.42. *And ſo* Peter. *Act.*1.20.

* Hebræi titulum huic libro fecerunt *Thehillim,* id eſt, laudes, à parte argumenti: ideò quòd bona pars Pſalmorum laudes Dei continet. Græci inſcripſerunt ψαλτήριον ſignificantes hoc vocabulo volumen Pſalmorum ſignificatione nova. Nam ψαλτήριον propriè inſtrumentum Muſicum eſt quo pſallitur. Latini nominant librum Pſalmorum. *Piſcat.* Argum. Vol. Pſalm. Ab hymnis Hebræa denominatio facta eſt ob illos Pſalmos, qui pauci non ſunt, in quibus laudes Dei celebrantur: quamvis magis propriè nomen id mereantur, qui *Halelujah* inſcriptum habent, vel ab iſta voce incipiunt. *Lorini* Præfat. in Pſalmos. c. 9. In Pſalterio inveniuntur 564. verſus, in quibus omnes & ſingulæ voces Pſalmorum inveniuntur. Pſalmi ſunt carmina quæ olim *David,* aliique viri ſancti, & nunc Judæi in Synagogis publicè canunt. *Leuſden.* Philol. Hebræus Diſſert. 7.

The three Books of Salomon *follow,* Proverbs, Eccleſiaſtes, Canticles.

Tres eſſe *Salomonis* libros Canonicos citra controverſiam aſſerunt omnes & Judæi & Chriſtiani; Proverbia ſcilicet, Eccleſiaſtem, & Canticum Canticorum. *Janſen.* Proœm. in Proverbia *Salomonis.*

PROVERBS.

Many magnifie the ſayings of ſage Heathens, Plato, Plutarch, *and the proverbial Sentences of wiſe Jews,* Pirke Avoth, *but they come farre ſhort of* Salomons Proverbs, *which are full of heavenly and divine wiſdome.*

This Book contains the chief of thoſe three thouſand Proverbs which Salomon *ſpake,* 1 King.4.32. *They are inſtructions of Piety and Wiſdom, and the praiſes of it; they exhort to it, and dehort from the impediments of it in the nine firſt Chapters. All which ſerve as a large Preface. Then do follow Proverbs of choice Sentences,* γνωμαὶ, *or wiſe Apothegmes,* Salomons *Ethicks,*

Magna eſt differentia inter Proverbia vel ſententias Gentilium & inter ſententias *Salomonis,* & ſacrarum literarum. Illæ enim natura notæ ſunt, & multæ ex eis fœdæ ac obſcenæ, cum fide & charitate pugnantes. Hæ verò (nempè *Salomonis* ac Prophecicæ) multa continent quæ ratio humana videre non poteſt: omneſque purum Dei verbum ſunt, nec metuendum eſt, ne ex lectione earum aliquid labis nobis aſpergatur. *Lavat.* Comment. in Prov. Proverbia vel ſimilitudines quæ Græcis Parabolæ dicuntur ſermones ſunt, & graves ſententiæ ad omnem vitæ fidelium rationem conducibiles, moderata obſcuritate multùm in ſe complectentes utilitatem, ceu prima quædam principia ſyncerè theologiæ: quibus ad locos communes de fide & moribus, ac ad totius ſacræ Scripturæ intelligentiam uti poterimus. *Pellicanus* in Prov. Omnes gentes peculiaria ſua habent Proverbia, quæ ſunt oraculorum inſtar, longo enim uſu earum veritas perſpecta eſt. *Lavaterus.*

all

all of morality in the rest of the Book. These teach what is true, what false, what is good, what evil, what is to be done, and what to be shunn'd.

ECCLESIASTES.

In Ecclesiaste *Salomon* tractat quæstionem illam celebrem de summo bono, hoc est, qua in re posita sit vera salus, & fœlicitas hominis. Ostendit summum bonum esse conjungi cum Deo & eo frui, illic refutat illorum opiniones, qui in aliis rebus illud collocant. *Lavaterus.*

This is the Book of Salomons *Repentance; written in his Old age, as may seem to be gathered, both out of the Title of the Book, and the closure of it in the six last verses, and also out of the whole Body of it, being written upon a serious view of the Passages and Practices of his life past, and the great and manifold Experiences he made and found therein. His main Business is a curious search after true felicity and real Contentation, That in order thereunto all things under the Sunne were but* Vanity of vanities, and vexation of spirit: *and for such experimented by him; though the same improved by humane Wisdom in him to the utmost,* Chap.2.3.9.

CANTICLES, *or,* The Song of *Salomon.*

Hic liber non est quidem unum Canticum quod *Salomon* cecinit, sed multa Cantica sunt, in unum tamen librum contracta, ad unum quoque argumentum pertinentia. *Pellicanus* in Cantica Canticorum.

It is the Song of Songs, the chiefest of his thousand and five Songs, 1 King. 4.32. *the most excellent of all others: and that for expressions, mysteries and holiness; but most for the subject matter of it, which is sublime, divine and evangelical.*

It is a continued Allegory, full of Obscurities, somewhat the more Difficult, because there are divers Hebrew words here which are not found in the Scriptures besides.

That Reverend Divine Dudley Fenner *in his Preface to his Commentary of this Book, shews, That many made doubt of the Authority of it, judging it to be but a Love-song; but he there defends the Canonical Authority of it by solid Reasons.*

Est Epithalamium Christi cum sua sponsa Ecclesia. Omnia enim quæ de amoribus, complexibus, osculis, forma in illo leguntur, allegoricè interpretanda sunt; de casto amore Christi erga Ecclesiam suam, & vicissim. *Lavaterus* in Cantica Cantic.

ANNOTATIONS

Upon the Book of

JOB.

CHAP. I.

JOB signifies one hated, or one that had variety of enemies; God, Satan, Friends carry themselves to him as enemies. Many, both Rabbins and Christian Writers, do think the History of *Job* is more ancient than *Moses*. The Jews seriously affirm, that *Jobs* Wife was *Dinah* the Daughter of *Jacob*. Some have avouched, that *Moses* himself wrote that History, as *Jerome* testifieth. *Comment in* Job *Cap.* 2. & 32. Hereof there is no certainty.

Ambrose, *Augustine*, *Chrysostome* and *Gregory*, with *Athanasius*, take him for the same *Jobab*, descended from *Esau* who was King of *Idumæa*, Vide *Merceri* Præfat. in Lib. *Job*. & *Greg*. Præfat. in Exposit. Lib. *Job*. c. 1.

He was a Christian long before Christ: *Julian* the Pelagian saith of *Job*, *O virum ante Evangelia Evangelicum, & Apostolorum ante Apostolica præcepta discipulum. Homo Gentilis* (saith *Gregory* Præfat. in Exposit. *Job*. c. 2.) *Homo sine lege, ad medium adducitur, ut eorum qui sub Lege sunt, pravitas confundatur.*

Librum de utraque sua fortuna elegantissimum præscripsit, in quo ubi ex persona sua sermonem exorsus est, ad usque libri calcem carmine hexametro dactylico cuncta complexus est. Mirum est quam sit in sententiis gravis & creber in variis movendis affectibus. *Lil. Gyrald. de Poet.* l. 1. Memini me ob intelligentiam hujus voluminis Lyddeum quendam præceptorem, qui apud Hebræos primus haberi putabatur, non parvis redemisse nummis, cujus doctrina an aliquid profecerim, nescio. *Hieron* in Lib. *Job*. Præfat. Historiam hanc fuisse gestam docent personarum, gentium & regionum nomina, liberorum Iobi numerus, & in primis nobilis illa restitutio & instauratio Iobi, de qua c. 42. denique testimonium Jechezkelis 14. 14. & Jacobi 5. 11. Tempus etsi certò definiri non potest, veri simile tamen est ex personarum, gentium, locorumque nominibus, & ex ætate quæ Iobo 42. cap. tribuitur, eum vixisse quo tempore Israelitæ in Ægypto degebant: in primis verò ex eo quod post latam legem nemini licuit alibi quàm coram Arca vel Tabernaculo Dei sacrificare, sine mandato singulari. *Junius*. Mihi quidem in crudelissimis bellorum civilium turbis atque incendiis, maxime consolationi fuit hæc hujus libri confectio & accurata meditatio. Quin & in gravissimis meis morbis, & cæcitatis meæ incommodis, hinc levamen, hinc solatium petere, nec certè frustra consuevi. Nullum enim usquam extare puto, si unius Christi sanctissimas perpessiones exceperis, vel ad minuendos corporis nostri cruciatus, vel ad leniendos animi dolores, vehementius aptiusque remedium præsertim si rem ipsam, uti est, penitissime introspexeris. *Merlinus* Præfat. in Iobu.

Verse 3. *His substance also was seaven thousand Sheep.*] Doubtless *Job* had Money though Cattell gives the denomination. *See* Ch. 31. v. 24. & 42. 20. *Pecunia* comes *à pecude*, the form of Sheep and Oxen was stamped on money. *Job* had Lands also suitable to such a stock.

We in our Language, call the eſtate of man his ſubſtance, and a rich man a ſubſtantiall man: the greater his poſſeſſions were, the greater was his loſs and patience. *Numquam quippe ſine dolore amittitur, niſi quod ſine amore poſſidetur.* Greg.

Druſius ſaith, That he offered his burnt-offerings for his ſons, none for his daughters.

Verſe 5. *Job ſent and ſanctified them, and roſe up early in the morning and offered burnt offerings according to the number of them all.*] This was not will-worſhip though not written worſhip: for though *Job* offered ſacrifice before the Law of ſacrifice was written, yet not before it was given; it was given from the beginning as all other parts of worſhip uſed from the beginning were. We muſt not only ſeek God for our children in the lump, but child by child. Mr *Broughton* renders, *He offered for every one of them a burnt-offering.*

* Fortaſſis verbum *Barac* ejuſdem eſt naturæ cujus Græcorum εὐχεσθαι, & *precari* Latinorum, quæ in utramque partem uſurpantur.

*It may be my ſonnes have ſinned, and curſed * God in their hearts.* Mr *Broughton* renders it, *It may be my children have ſinned, and little bleſſed God in their hearts*; that is, have ſinned ſo as to provoke God and ſcandalize men in this their feaſting.

Thus did Job continually.] That is, in the renewed ſeaſons when occaſioned. We are ſaid to do continually when ſeaſonably. *Epheſ.*6.18.

Voſſius in Maimon. Idol. c.2. Verbum benedicendi pro maledicere & blaſphemare ne mireris ſumptum eſſe. Ita enim à blaſphemia & maledicendo Deo abhorrebant, ut etſi proprium verbum eſſet quo hoc exprimere poſſint, mallent tamen ob honorem divinum, alio verbo uti, quod in malum non ſonabat. Sed ex ſenſu facile erat id colligere, ut 1 *Reg.*21. & infra *v.*11. & 21.9. Sic latinis Sacrum pro execrando. *Mercerus in loc.*

Verſe 6. *Now there was a day, when the ſonnes of God came to preſent themſelves before the Lord.*] See *Ch.*2.1. the Angels came to receive commands from him. *See* Ch.38.7. *Vide* Druſium.

Verſe 7. *Then Satan anſwered the Lord and ſaid, From going to and fro in the earth, and from walking up and down in it.*] Full of deſpair, not ſo full of torment as may be. *See* 1 Pet.1.8.

Verſ.8. *A perfect and upright man, one that feareth God and eſcheweth evil.*] This is to be underſtood in reference to that generation. Secondly, Not only in one particular grace, though that be true, but take it for the latitude of his holineſs and grace.

Verſ.9,10. *Doth Job fear God for nought. Haſt thou not made a hedg about him?*] q.d. *Job* is but a mercenary, his fear and ſervice of thee is but in reſpect of his wealth and proſperity. *Putavit inimicus propterea illum talem virum colere Deum, quia illa omnia donaverat ei, & petivit ut auferrentur ab eo.*

Aug. in Pſal. 138.

Ver.10. *Haſt thou not made a hedg round about him, and about his houſe, and about all that he hath on every ſide?*] *Heb.* A hedg of Thorns, *Hoſ.*2.5. a hedg *ad ſeparationem & munitionem*, a tranſlation from fields which are fenced with hedges to drive away wild beaſts. *Druſius.*

Verſ.11. *And he will curſe thee to thy face.*] And then he will little bleſs thee to thy face. *Broughton.* If he curſe thee not to thy face, ſomething is wanting, I will confeſs my damnation is righteous, that God is juſt.

Id eſt, maximus ut in Pſ. 36.7. id eſt, ut montes excelſi Deo ſolent tribuere quæ magna ſunt. Mercerus. Ignis luculentus, *ut Cedri Dei, Montes Dei.* Deo enim tribuunt, quicquid in ſuo genere excellit. *Druſius.*

Verſ.16. *The fire of God is fallen from Heaven.*] Becauſe extraordinary; an Hebraiſme, ſent by the devil but by Gods permiſſion. It may import a great and terrible fire, as wreſtlings of God, Cedars of God. *See* Junius.

And rent his cloke. Broughton.

Verſ.20. *And cut his mantle.*] It was the cuſtom of the Eaſt-Country in outward afflictions, *Gen.*35.34. 2 *Sam.*1.11. & 3.31.

* *In domum ſepulchri.* Chald. Par. locus ſatis explicatur 1 Tim.6.7. id eſt, in terram quo ſe proficiebat ipſe ut præcedente verſu. *Junius.* In ventrem matris meæ communis, hoc eſt in terram. *Druſius.* Ac ſi dicat. Nudum me hùc intrantem terra protulit, nudum me hinc exeuntem terra recipiet. *Greg. Expoſit. Moral. in primum C. Job. l.*2.*c.*10.

Verſ.21. *Naked came I out of my mothers womb, and naked ſhall I return thither*[a], to my mother the earth, *Job* 34.15.

The Lord gave, and the Lord hath taken away.] He gave freely, and hath juſtly

taken

taken. *Magna quippe eſt conſolatio in eo quod diſpliset, quod illo ordinante erga nos agitur cui non niſi juſtum placet.* Greg. *Expoſit. Moral. in* 1^m *c.* Job. *l.* 2. *c.* 12.

CHAP. II.

Verſe 3.

Haſt thou conſidered my ſervant Job?] *Haſt thou ſet thy heart upon my ſervant Job?* Broughton. 1 *Sam.* 4. 20. ſo *ch.* 1. *v.* 8.

Numquid poſuiſti cor tuum ad ſervum meum Job? *Arias Mont.* Chald. Par.

Thou movedſt me againſt him.] The Hebrew [b] word ſignifies to move a man by force of argument, all manner of ſupplications and intreaties, *Deut.* 13. 6.

[b] 1 King. 21. 25. *Whom Jeſabel his wife ſtirred up*, there is the ſame word.

To deſtroy [c] *him without a cauſe.*] Without reſpecting ſinne as a cauſe, there was not the cauſe which the devil alleadged.

[c] Balang *is uſed* Jon. 2. *of the Whale which ſwallowed* Jonah *up at once. See* Gen. 41. 4. Exod. 7. 12. Pſal. 124. 3.

Verſ. 4. *Skin for skin, yea and all that a man hath will he give for his life.*] Abundance of skins, as grace for grace. He will give all his skins; for their eſtates in thoſe times did lie in Cattell, he will give much, all his skins, though they be never ſo many, to ſave his life.

Supellex à pelle, *skinne after skinne*] *as thoſe words in* Job *would be rendred, thoſe things that are neareſt to us one after another.* Pellem pro pelle, *Arias Mont. Vulg. Lat. LXX.*

Verſ. 7. *Smote Job with ſore boyls.*] Hebr. Vehement or ſcorching inflammation: *Ulcere peſſimo*, Vulg. Lat. *Ulcere maligno*, LXX. *Ulcere malo*, Interp. Arab. *Scabie peſſima*, Paraph. Chald.

See Exod. 10. 10.

Verſ. 9. *Then ſaid his wife unto him, Doſt thou ſtill retain thine integrity? Curſe God and die.*] *Jobs* wife was *Dinah*, *Jacobs* daughter, ſay ſome: *At de eo nihil certi eſſe poteſt*, Rivet. It is a very difficult place, *Nonne vides quod Deus eſt inexorabilis?* notwithſtanding all your prayers and patience, the judgement ſtill abides on you, therefore revenge thy ſelf of God: *q. d.* Break out into open blaſphemy, and ſo provoke God to cut thee off, rather than endure this miſery.

Dinah Itteteh, Dinah uxor ejus, *Chald. Paraph.* Berec Elohim, Bleſs God, *ſo the Heb.* Arias Montanus, *Vulgar Latine, (ſo the eleventh verſe of the firſt Chapter, and fifth of this. Satan dares not name this thing but by the contrary.) a meer Irony.* Jobs *anſwer to the meſſengers after the news of the loſs of all, was*, Jehovah Meborek, *bleſſed be God; his wife in her prophaneneſs alluding to his term, cries* Berec Vemuth, *bleſs on, bleſs God and die: Standeſt thou in thine integrity bleſſing God and dying?* Tremel. In innocentia tua etiamnum perſeveras poſt tanta mala accepta, cum eam videas tibi mala hæc omnia conciliaſſe. Sunt qui interrogativè legunt. Sed præſtat per ſarcaſmum legere. *Voiron perſeveres encor d' eſtre entier.* Vide quid tibi dum eam ita tueris & mordicus retines, acciderit. *Mercerus.*

Verſ. 10. *Shall we receive good at the hand of God, and ſhall we not receive evil?*] Queſtions in Scripture, 1. Have a great deal of policy, as that of the devil to *Eve*, *Gen.* 3. 1. 2. A great deal of paſſion, *Haſt not thou choſen the ſonne of Jeſſe to the confuſion of thy fathers nakedneſs*; ſo here.

That is, ſaith *Druſius*, as we have received good from God, ſo ought we alſo to receive evil.

CHAP. III.

Verſe 5.

Let the blackneſs of the day terrifie it.] The thickeſt or darkeſt darkneſs. Blackneſs is more than darkneſs, therefore it is uſed as an addition to darkneſs, *Jude* v. 13.

Id eſt, tenebræ denſiſſimæ *Cimrire*

ion R geminatur, ut in *Prov.* 27. 15. *Bocharius.*

Obſcurentur ſtellæ crepuſculi ejus. Stellæ majores, quæ ſub finem noctis conſpiciuntur; ut Urſa major & minor. *Schind. Lex. Pent.* Sed malo ad totam noctem referre, ut nulla omnino in ea ſit ſtellarum lux aut ſplendor. *Mers.*

Verſ.9. *Let the ſtarres of the twilight thereof be dark.*] By *twilight* we are to underſtand the beginning of the night, or the evening when the ſtarres firſt appear; The word ſignifieth both twilights, the twilight of the evening, and the twilight of the morning. The ſtarres of the twilight, are thoſe reſplendent ſtarres (ſo much obſerved by Aſtronomers, and obſervable by the Vulgar) which ſhine in the evening and the morning.

Little and great are there all one. Broughton.

Verſ.19. *The ſmall and great are there.*] Are all in the ſame eſtate without difference. See *Prov.*22.2.

The ſervant is free from his Maſter.] *q. d.* He ſerves not there. *Druſius.*

Ex æquo illic iunt tam parvi quam magni, ſecundum illud, Mors ſceptra ligonibus æquat & Pallida mors, *&c. Druſius.*

Verſ.23. *Why is light given to a man whoſe way is hid?*] There is a double hiding of a mans way: 1. From God, *Iſa.*40.27. 2. From a mans ſelf, either in converſation or affliction, he knows not the way out.

Cujus vita ita malis involuta eſt ut ſpes nulla ſalutis appareat. Druſius. i. *Malis adeo circumcluſa, ut neſciat qua erumpat, aut quem tandem arumnarum finem conſequuturus ſit.* Junius.

Verſ.25. *For the thing which I greatly feared is come upon me.*] *Job* in his proſperity forecaſted thus with himſelf, I have now a goodly houſe, a liberall eſtate, a numerous poſterity, I may be deprived of all.

Vide *Junium.*

Verſ.26. *I was not in ſafety, neither had I reſt.*] He ſpeaks of his condition before he was in trouble, when he had many children, ſervants, and great ſtore of Cattell.

CHAP. IV.

Verſe 7.

Juſtus non perit ſibi nec Deo: perit aliis cum ex hac vita migrat & è medio tollitur, nec inter vivos amplius cenſetur. Nam, qui moritur perit, hoc eſt prorſus & in totum abit. *Druſius.*

REmember, I pray thee, who ever periſhed being innocent? or Where were the righteous cut off?] As if he had ſaid, Thou canſt not produce an example of any man ever deſtroyed in this faſhion before, whom God did eſteem a righteous man.

Verſ.8. *They that plow iniquity.*] Plowing is a toilſom and waſting labour; wicked men take pains in ſinfull courſes. *Metaphora conſiliorum, actionum & eventorum ab agricultura ſumpta.* Junius. Theſe propoſitions are true in generall, but they are ill applied to *Job.*

He ſees if they were left to themſelves they would become as fooliſh as the other Angels that fell.

Verſ.18. *And his Angels he charged with folly.*] That is, the good Angels: He oppoſeth them to dwellers in houſes of clay: its too eaſie a charge for the evil Angels. No actuall but a poſſible folly, their confirmation is by grace, not by nature. *Mercer* expounds it of the good Angels; *Druſius* of the evil ones.

Novi plurimos Interpretes id de lapſis Angelis intelligere, verum alii quoque id in genere omnibus Angelis applicant, quia ſua natura ſunt mutabiles. *Rivetus in Catholico Orthodoxo.*

All an unregenerate mans excellencies die with him, 1 Cor.13.8.

Verſ.21. *Doth not their excellency which is in them go away?*] That is, whatſoever doth excell or is beſt in them; ſo *Junius* and *Druſius.*

CHAP.

CHAP. V.

Verſe 1.

Call now if there be any that will anſwer thee, and to which of the Saints wilt thou turn? or look.] Not for ſupplication, as the Papiſts, but for direction and conſolation; which of all Gods Saints were in thy condition? He ſeems to allude to Painters who look to one thing that they may draw another.

Vide Mercerum & Coccium in loc. Alludere videtur ad pictores qui frequenter ad prototypum oculos dirigunt.

1. The Saints are not alwaies meant of the dead, as the Papiſts ſay.

2. To turn, is not to pray to; the word ſignifies to turn ones eyes on an object to obſerve it curiouſly.

3. They are the words of *Eliphaz*, not God; if he ſhould ſpeak to *Job* to call upon the Saints, they are not therefore to be called upon.

Senſus eſt, da mihi ô Job (ſi potes) aliquem etiam ex ſanctiſſimis, qui ſi afflictione aliqua preſſus fuerit, non

Thom. Aquin. 22. *q.* 83. brings no other place but this for the invocation of Saints.

The place is meant of Saints living on earth, as the word is taken *Pſal.*16.3. and doth not imply any prayer to them, but ſpeaks of a due conſideration of their eſtate, whether any were like *Job*.

fuerit propter ſua peccata afflictus, *q. d.* dari non poteſt. Aut ergo mea ſententia (concludit Eliphas) te propter tua ſcelera hoc modo puniri. *Zanchius.*

Verſ.3. *I have ſeen the fooliſh taking root; but ſuddenly I curſed his habitation.*] That is, I abhorred the uncertainty of the wicked mans eſtate, and in my minde preſaged the ruine of it.

Verſ.12. *He diſappointeth the devices of the crafty.*] The word ſignifies to make void, to bring to nothing, *Pſal.*119.26. *Devices*, it cometh from a word which ſignifies to think, and is commonly uſed for ſome ſubtill curious thought, a plot which hath much wiſe art in it; the ſame word is uſed, *Exod.* 31.4. *Eccleſ.*7.9. *Eſth.*4 5. *of the crafty* [d], that word is uſed, *Gen.*3.1.

[d] Intelligit eos qui ſapientes ſunt ad faciendum malum. *Druſius.*

Verſ.13. *And the counſell of the froward is carried headlong.*] They take not time to conſult.

Verſ.14. *They meet with darkneſs in the day time.*] That is, though the thing be plain before them for their own advantage, yet they ſee it not.

Hæc maledictio eſt, *Deut.* 28. 29. Quaſi

dicat, etiam in rebus maximè perſpicuis hallucinantur. *Mercerus.* i. In rebus etiam evidentiſſimis exercitiant: tranſlatæ loquutiones. *Junius.*

Verſ.19. *He ſhall deliver thee in ſix troubles, yea in ſeven there ſhall no evil touch thee.*] Seven is a number of perfection, when troubles come thick. Seven referred to humane evils, importeth divers and many, *Prov.*24.16. *Pſal.*34.19. Many of the Learned ſay, that here by ſix and ſeven, the Spirit of God alludeth unto the daies of the Lords work in creating the world, and his reſting on the ſeventh day, that ſo muſt his ſervants labour under afflictions all the daies of their life, and ſhall reſt from theſe labours in the perpetuall Sabbath.

Id eſt, in plurimis: numeri definiti pro indefinitis. *Junius.* Numerus ſeptenarius ſæpè ponitur pro univerſo. *Aug.*

Seven times a day will I praiſe thee, ſaith David, *that is, (as elſewhere he expreſſeth it) his praiſe ſhall ever be in my mouth.*

Verſ.21. *Neither ſhalt thou be afraid of deſtruction when it cometh.*] Thou ſhalt be ſecure, when it cometh on other men.

Verſ.22. *At deſtruction and famine thou ſhalt laugh.*] Out of confidence and ſecurity grounded upon [e] faith, *Gen.*17.17.

[e] i. Adeò fide perſuaſus eſto de reconciliatione & benevolentia Dei, ut nullum ex rebus adverſis damnum metuas. *Junius.*

Verſ.23. *For thou ſhalt be in league with the ſtones of the field.*] There are three ſeverall interpretations.

Some ſay, when they walk they may ſtumble, *Pſal.*91.12. but the ſtones ſhall not

Qui dominum habet cuſtodem, habebit & lapides.

not hurt, but ſerve them, they being reconciled to God, all the creatures ſhall be in league with them: So *Junius*.

2. Stones are for land-marks, they ſhall not remove their bounds.

Vide *Cocceium*. 3. When they executed puniſhment on a man, they would keep ſtones on the ground that it ſhould yield no fruit.

His graces are perfected. Verſ.26. *Thou ſhalt come to thy grave in a full age.*] It is ſpoken of the godly man when his work is done.

Like as a ſhock of corn cometh in his ſeaſon.] A full age is compared to ripened Corn,

1. In regard of the diverſity of ſeaſons it muſt go through.
2. In regard of the coſtlineſs beſtowed upon it before it come to maturity.
3. In regard of the hopefulneſs of it.
4. In regard of its fitneſs for the barn.
5. In regard of the certainty of its cutting down.

CHAP. VI.

Verſe 13.

q. d. Utcunque ſermones veſtri me dejecturi eſſent erigit tamen me fidei & veritatis qua nitor conſolatio. *Junius.* *IS not my help in me?*] He had an inviſible ſupport: *q. d.* It is true the *Sabeans* have plundered me of my Oxen and Camels, the *Chaldeans* of my Sheep and ſervants, but I have ſomething in me to relieve me, my grace and wiſdom is not departed.

Auſtin *ſaith of the Biſhop of* Nolah *and others, which loſt all by the* Gothes, Perdiderunt omnia, nunquid fidem, nunquid pietatem?

Quemadmodum torrentes hiberno imbrium tempore exundant, quum non eſt opus ampliore aqua, æſtivo verò & ſiticuloſo dilabuntur, & ex areſcente terra, quaſi ludificantur ſpem hominum, quum refrigerio aquarum opus eſt: ita mihi uſu venit ab amicis meis. Nam ſecundis rebus quum uterer, videbar mihi circumfluere illorum adjumentis: nunc vero in tanto calamitum æſtu, nullum ex eis ſolamen percipio, quaſi exaruiſſent omnes. *Junius* in loc. Verſ.15. *My brethren have dealt deceitfully as a brook.*] His friends deceived him like a brook which is full of water in Winter, when enough is to be had every where elſe, but as a dry pit in Summer, utterly failing the paſſengers that come in hope to quench their thirſt thereat.

Prov. 30 32. Verſ.24. *Teach me, and I will hold my tongue; and cauſe me to underſtand wherein I have erred.*] As if he ſhould ſay, reveal to me by thy word wherein I have offended, and I will lay my hand upon my mouth, I will not dare to reaſon in the defence of it.

CHAP. VII.

Verſe 1.

Nonne militiæ dies mortali in terra? *Junius.* *IS there not an appointed time to man on earth?*] *viz.* for his life. Some render it, *Nonne militia homini ſuper terram*, Is there not a time appointed for warfare? mans life is ſo on earth.

Tempus præfinitum eſt homini ſuper terram, ita malim cum Pagnino & Mercero, quàm cum vulgatæ auctore, militiam vertere, atque ita etiam *Heb.* 14. v.14. *Gatak.* Annotat. in Anton. Vide Amamæ Antib. Bib. *l.* 3. *Are not his daies alſo like the daies of an hireling?*] That is, very ſhort, or preciſely and exactly numbred. See *Iſa.*16.14. *id eſt labores quotidiani ejus.* Junius.

Id eſt, mox evaniturum. *Junius.* Verſ.7. *O remember that my life is winde.*] Inconſtant as the winde, a ſhort puff which none can lay faſter hold on than on the winde. 2. Suddenly paſt away from us:

Ventus tranſit, nec redit: ſic vita hominis. *Druſius.*

as: even ſometimes ſo ſoon as it cometh. 3. It returneth not again no more than the winde, *Pſal.* 78.39.

Verſ.10. *Neither ſhall his place know him any more.*] That is, receive him. *i. Populares ejus.* Junius.

Videtur hoc loquendi genus à ſtirpibus tranſlatum idque Davidis locus mirificè confirmat, *Pſal.*103. 16. Aut eſt ſumptum ab ædificiis, quæ ita vaſtantur, ut locus ubi prius fuerant, cognoſci nequeat. *Druſ.* Obſervat. lac. *l.*3. *c.*6.

Verſ.17. *What is man,* or ſorrowfull man, *that thou ſhouldeſt magnifie him? and that thou ſhouldſt ſet thine heart upon him?* See Pſal.8.4.

Verſ.18. *And that thou ſhouldſt viſit him every morning, and try him every moment?*] In *Pſal.*8. God is ſaid to exalt man in reference to the proviſion he makes for him, here in reſpect of the affliction he laies upon him.

It is a great mercy for God to chaſtiſe me to reform me.

Happy is the man, Cui Deus dignatur iraſci, indignus ſum quem percutias. Hoc ad conſervationem & generalem providentiam pertinet. Metaphora à paſtoribus, ſingulis matutinis oves ſuas recenſentibus, nequid furto ſublatum ſit, ne cui morbus acciderit, ne omnino deſit. Ita enim & Deus, quoties ſolem ſuper terram oriri facit, toties quoque luſtrat numerum hominum, hoc eſt, conſervat eos ſemper. *Cocceius* in loc.

Verſ.20. *I have ſinned, what ſhall I do unto thee, O thou preſerver of men!*] *q. d.* Lord if thou wilt ſay I have ſinned, I will ſay ſo to; but wilt thou take advantage thereby to deſtroy me, thou art the preſerver of men?

Id eſt, qui pro bonitate naturæ tuæ ſervas, & adminiſtrationem ſalutis tibi uni vindicas. *Junius.*

CHAP. VIII.

Verſe 14.

And whoſe truſt ſhall be a ſpiders web.] *A ſpiders houſe,* Broughton. Thoſe falſe grounds on which he builds his eternall eſtate; becauſe 1. Weak and ready to periſh; and 2. Weaved out of his own bowels, the hypocrite looks to what is in himſelf only. See *Iſa.* 59.5,6.

Id eſt, Adeo fragilis & fallax ut illa eſt. *Junius.* Iſa.59. 5.

Verſ.15. *He ſhall lean upon his houſe.*] The hypocrite on the object of his hope.

A curious trifle. There are three things in a ſpiders web, 1. *Induſtry.* 2. *Curioſity.* 3. *Vanity, a little beſom will ſweep it all away.* Id eſt, quaſi *aranææ fiducia ejus,* eſt ſcilicet vel erit, eſſe deprehendetur tandem, qua nihil levius eſt & infirmius, quæ facile abrumpitur. Telam quam orditur aranea ad capiendum muſcas, appellat domum aranex. Eleganti rurſum ſimilitudine quàm infirma ſit & fragilis impiorum ſpes ac fiducia oſtendit. *Mercerus* in loc.

Verſ.20. *Neither will he help the evil-doers.*] Or, take them by the hand. See *Iſa.*41.13. & 42.6. That is, thoſe which walk in a courſe of evil-doing; it notes the love of evil and continuance in it, 2 *Chron.*10.2. *John* 3.20. *Manum prehendere eſt manum collapſis aut labaſcentibus porrigere,* Tenir la main au bailler la main: *Mercerus in loc.* See *Gen.* 19.16.

Verſ.22. *They that hate thee ſhall be cloathed with ſhame.*] That is, ſhall have abundance of it, and it ſhall be publick, all ſhall ſee it as our cloathes.

CHAP. IX.

Verſe 4.

Who hath hardened himſelf againſt him and hath proſpered?] How did the Angels and *Adam* proſper who oppoſed God!

Verſ.8. *And treadeth upon the waves of the ſea.*] That is, hath an abſolute power over them. Chriſt ſtils the raging of the ſea. Pſal.91.13.

Verſ.

Intellige ſtellas & ſidera, quæ ſunt in altero hemiſpherio verſus alterum polum Antarcticum: quæ à nobis qui hemiſpherio Septentrionali habitamus, non conſpiciuntur, ideo *penetralia Auſtri* appellat. *Mercerus* in loc.

Verſ.9. *And the Chambers of the South.*] The Chambers of the South, becauſe the Starres in the Antarctick and Southern Pole are not under our Horizon, nor liable to continual view.

Sermo meus me condemnabit. Nam qui dicit ſe juſtum eſſe coram Deo, dicit quod verum non eſt, ac proinde oratio ejus ipſum condemnat. *Druſius.*

Verſ.20. *If I juſtifie my ſelf, mine own mouth ſhall condemn me.*] Compare what God ſaies of *Job, ch.*1.1. with what he ſaies of himſelf, *There is ſin in my words.*

Verſ.21. *Though I were perfect, yet would I not know my ſoul.*] Though I had attained to as great a degree of perfection as is poſſible in this life, I would not know my own ſoul, that is, I would not take any notice of my own righteouſneſs, the acting of my graces will not rejoyce me, if I be proud of it.

He ſcorneth at the melting away of the innocent Brought.

Verſ.23. *He will laugh at the fall of the innocent.*] That is, carries himſelf as if he ſlighted it, appears not preſently for their deliverance.

Verſ.25,26. *Now my daies are ſwifter than a Poſt: they flee away, they ſee no good. They are paſſed away as the ſwift ſhips: as the eagle that haſteth to the prey.*

Mark the gradation here: Firſt *Job* compares his daies to a Poſt, a Poſt goes on his journey very ſwiftly, when one horſe wearieth he will take to another, and ſo goes on; but yet he muſt reſt ſometimes: Therefore he goeth further, and compareth them to the ſwifteſt Ships; they are called Ships of deſire, the Ship will not be weary day nor night, yet there may come a contrary winde and make her ſtay; therefore he goeth higher, and he compares his daies to the Eagle, which of all fowls is the ſwifteſt to catch her prey, and nothing can ſtay her untill ſhe hath obtained it: So, mans daies are not weary, nothing can ſtay them in their courſe, but they flee away, and haſten to their end.

Hab.1.5. Aquilæ volatus in proverbio eſt de velocí. *Druſius.*

Inter me & Deum, *Druſius.*

Verſ.33. *Neither is there any daies-man betwixt us, that might lay his hand upon us both.*] There was a double uſe of the daies-man, and his laying his hand upon them.

1. To keep the diſſenting parties aſunder, leſt they ſhould fall out and ſtrike one another.

2. To keep them together that they might not depart from each other.

CHAP. X.

Verſe 7.

Quaſi dicat, ſcis me ſontem non eſſe, ut me ita debeas torquere quaſi ſontem. *Mercerus.* Scis me inſontem eſſe, & immunem ab omni culpa. *Druſius.*

Thou knoweſt that I am not wicked.] He doth not ſay, Thou knoweſt that I am not a ſinner, or, thou knoweſt that I have not ſinned. There is great difference between being a ſinner and a wicked man. The beſt of Saints are ſinners.

CHAP. XI.

Verſe 3.

Some render it, *Shall no man confute thee:* Qui te confutet & convincat. *Mercer.*

Shall no man make thee aſhamed.] The word ſignifieth the greateſt ſhame, as that before did the greateſt mocking.

Verſ.7. *Canſt thou by ſearching finde out God?*] Thou canſt not; it is impoſſible to finde out all that is in God, as the other words ſhew. *Eph.*3.18,19.

Verſ.

Verſ. 12. *Though man be born like a wilde Aſſes colt.*] For his folly and fierceneſſe. Id eſt, etiam brutiſſimus inde ab ortu ſuo. *Junius.* *Man is wilde and unteachable, he is like a Colt, and the Colt of an Aſſe, and the Colt of a wilde Aſſe: Every word hath its weight, to ſet forth the miſerable ſtate of a naturall man.*

Verſ. 17. *Thou ſhalt ſhine forth.*] He uſeth an Hebrew word ſignifying two contraries, both to ſhine, and to be darkned. It is to ſhew us, that obſcurity which cometh from adverſity is a true and perfect light: *Cauſſins* Holy Court: *quaſi dicat, etſi tenebris calamitatum obtenebratus fueris in afflictionibus & moleſtiis poſitus, eris aurorae exorienti ſimilis, quae magis ac magis ſubinde augetur in lucem. Mercerus.* Similiter loquitur *Eſ.* 58. 10 Conſolatio nunquam deerit in omnibus adverſitatibus: & eæ ipſæ leves erunt. *Cocceius.*

Verſ 20. *Their hope ſhall be as the giving up of the ghoſt.*] He breaths out his laſt hope with his laſt breath: *id eſt, Miſera morte de rebus ſperatis decident.* Junius.

CHAP. XII.

Verſe 7.

Ask now the beaſts and they ſhall teach thee, and the fowls of the air, and they ſhall tell thee.] That is, Conſider ſeriouſly how they are ſuſtained, they have not reaſon to provide and ſhift for themſelves. See *Matth.* 6. 26. Exponent tibi ſcilicet Domini ſapientiam & providentiam. *Mercerus.*

Verſ. 16. *The deceived and the deceivers are his.*] *Deceivers* in religious things in judgement and practice, and in civil.

His.] Not only by creation or generall poſſeſſion, but he is ſo wiſe and powerfull that he can make uſe of both, and will bring them both to account. He ordereth the perſons, who ſhall deceive, and who be deceived. Nemo exorbitat à via recta nemo ſeducit alterum citra ipſius voluntatem, judicium, diſpoſitionem, directionem. *Cocceius.* Ambos ſuſcitat & efficit, ut aliqui errent, alii verò in errorem inducant. *Mercerus* in loc.

Verſ. 17. *Spoiled.*] Of their honour, power, wiſdom.

And maketh the Judges fools.] By withdrawing their wiſdom, or over-matching them.

Verſ. 18. *He loſeth the bond of Kings.*] Of their authority, whereby they binde ſubjects to obedience. Quaſi dicat, jugum quod populo imponitur ex eorum cervicibus eximit, *Dan.* 2. 21. *Mercerus.* Dei beneficium eſt, quum regibus dat eam majeſtatem, ut ejus reſpectu populi in officio & pace contineantur. Deus etiam contra efficit, ut populi abjecto metu & reverentia regum tumultuentur & bella cieant, ut neceſſe ſit reges accingi & belligerare. Summa, Deum pacis & belli datorem eſſe. *Cocceius.*

And girdeth their loins with a girdle.] That is, gives them Kingly power and authority. *Mercer* interprets it contrarily, *Conjicit eos in vincula.*

CHAP. XIII.

Verſe 15.

Though he ſlay me, yet will I truſt in him.] *Job* had nothing now to loſe but life, perhaps (thought he) the Lord will proceed ſo farre againſt me, as to take away my life after this. Egregiè convertit vulgatus, etiamſi occiderit me, in ipſo ſperabo, verba conſtantiſſimæ & immotæ fidei. Ego magis miror B. Lutherum hic exorbitaſſe. Sic enim ille, & ex eo Belgicus. ecce occidet me, & non poſſum expectare: *q.d.* video decretum eſſe Deo, me interficere, atque adeo ipſe me graviſſimis cruciatibus excarnificat, ut non poſſim expectare mortem, velim jamjam perire. *Amama* Antibarb. Bibl. *l.* 3 Suæ ſpei & fidei rationem oſtendit, verba ſunt magnæ ſpei & fidei, cujus vis maximè in cruce & morte oſtenditur, ideo utrunque conjunxit mortem & ſpem. *Mercerus.* Vide *Junium.*

Verſ. 18. *Behold now, I have ordered my cauſe.*] The word is commonly applied to the marſhalling of an Army, it ſignifies to order with reaſon.

Vide *Mercer.*

Vers. 23. *How many are mine iniquities and sinnes, make me to know my transgression.*] Whatever his sins were he would have them mortified. Here are three Hebrew words used to express sinne by; one which signifies *peccata per errorem commissa*, he would not let slip the least infirmity. 2. *Perversitates*, when one doth any thing out of a froward heart. 3. Defection and rebellion.

Κατέγραψας κατ' ἐμοῦ κακά. Quod rescribis contra me amaritudines. *Junius.*

Vers. 26. *For thou writest bitter things against me.*] Heb. *bitternesses*, the LXX. render it *evil things*, bitter plagues and sorrows; the Jews interpret it of sinne, the later clause makes for this.

Nam luo nunc pænas earum iniquitatum, quas in pueritia commisi. *Drusius.*

And makest me to possess the iniquities of my youth.] Keeps his heart upon them: See *Job* 17. 11. *Job* cals the thoughts of his heart there the possessions of his heart, so *Arias Montanus* renders the Hebrew, because whatsoever one possesseth, it is chiefly by his thoughts.

Three things are implied, 1. An act of remembrance, he reflected on his former life. 2. Of assent or acknowledgement, stand under the accusation of former sinnes. 3. A sense and feeling of the bitterness of these sinnes, and Gods displeasure against him for them.

i. Pænas inde à pueritia mea iniquitate meritas. *Junius.*

CHAP. XIV.

Verse 4.

q. d. Solus Deus potest ex immundo facere mundum, condonando peccata. *Drusius.*

Who can bring a clean thing out of an unclean.] There are three expositions of this place. Some 1. understand it of the change of state, so it proves the rootedness of corruption in a mans heart. 2. Others understand it of a man and his act, if a man be unclean all is unclean. 3. Who can make a holy man to be born of a sinner? See *Psal.* 58. 3.

Respondent è Scholasticis Aquinas, Bonaventura & Scotus, etsi cælum nunquam atteretur quantum ad substantiam, tamen atteretur quantum ad efficaciam & influentiam; cessabit influentia cæli in die ultimo, quo etiam resurgent qui dormierunt. id est, homo semel extinctus, non redibit iterum, neque ullam habebit in hoc mundo vitæ vicissitudinem, non resurget, ut ad hanc hujus vitæ conditionem redeat. Dr. *Benef.* De vita æterna.

Vers. 12. *So man lieth down and riseth not, till the heavens be no more.*] Some say *Job* speaks of the condition of man after death, according to nature, *viz.* that he cannot rise again naturally: *Resurrectio divinum opus est, non ipsius naturæ*, Drusius. But the most simple and plain answer is, he cannot return to live again ordinarily this kinde of life that he did before: *id est, Nunquam in vitam hanc revertetur*, Junius. *id est, Nunquam ex illo mortis somno excitandus nec evigilaturus, ut huic mundanæ vitæ restituatur.* Beza *in loc.*

Vers. 14. *If a man die, shall he live again?*] With a life *ejusdem generis*, a mortall life.

All the daies of my appointed time, so *Junius*: or, all the daies of my warfare, so the best Interpreters reade it, the Vulgar Latine, *Calvin, Pagnine, Vatablus, Arias Montanus*: *Will I wait till my change come.*] See *v.* 5. Make it his business to wait, that is, meditate, prepare for, and expect death. *Job* cals death a change, and by way of eminency, *my* change, it is not an annihilation or extinction, but a mutation.

It is 1. the last change we shall meet with, till the resurrection.

2. A lasting, nay an everlasting change, it puts us into an eternall condition of happiness or misery.

3. An universall change;

1. In respect of persons, all must meet with it.

2. In respect of the whole man, body and soul, makes the body a stinking carkass, and puts the soul into heaven or hell.

4. A different change, according to the quality of the person changed; terrible to a sinner, comfortable to the godly.

Vers.

Verſ.17. *My tranſgreſſion is ſealed up in a bag.*] As the Clark of Aſſiſes ſeals up the inditements of men, and at the Aſſiſes brings the bag and takes them out, even ſo will God, *Deut.*32.34. He is patient to them in this life, at the day of judgement the bag ſhall be opened, and the ſtory of their lives related.

In ſæculo ligamus, quæ bene ſervata nec perdita volumus. *Druſ.*

CHAP. XV.

Verſe 14.

What is man that he ſhould be clean? and he which is born of a woman, that he ſhould be righteous?] There are other Scriptures that ſeem to ſay otherwiſe, *Matth.* 5.8. 1 *Tim.*1.5. Theſe places in *Job* and the *Proverbs*, ſhew that none are clean of themſelves, and that no heart is pure by a naturall conſtitution. There is 1. a legall purity, when one is ſtrictly pure, having no ſinne at all, ſo no meer man ſince the fall. 2. Evangelical purity, when ſinne is pardoned, ſubdued, mortified, ſo the godly are pure.

See Job 25.4. & Prov. 20.9.

Verſ.15. *The heavens are not clean in his ſight.*] See *ch.*25.*v.*5. Some referre it to the Angels, others to the heavens themſelves, which contract impurity by reaſon of the ſinne of man, *Rom.*8.20. *Druſius* hath both, *Cælicolæ, Angeli, qui in cælo aut ipſa corpora cæleſtia.*

Heavens not clean.] *Becauſe of the fall of Angels, rather compared to God.*

Quaſi dicat, Si cum Domino conferantur & ejus ſumma puritate, præ eo impuri erunt, cœlos vel Angelos intellige, ut idem repetatur hujus libri more verbis commutatis: vel corpora ipſa cœleſtia & cœlos ipſos à face & corruptione locorum inferiorum alienos & Immunes. *Mercerus* in loc. See Dr. *Hackw.* Apol. l.2. Sect.3 p.69.

Verſ.16. *Which drinketh iniquity like water.*] As the beaſt doth water, its as familiar to him as meat and drink. *Cui tam ordinarium eſt & familiare peccatum, quam cibus & potus.* Junius.

i. Largiter, proverbiale copiæ, & abundantiæ. *Druſ.*

Verſ.19. *Unto whom alone the earth was given.*] That is, eſpecially.

Vetuſtiſſimus Orientalium mos fuit, ſapientiſſimos imprimis gubernationi præficere. *Feſſel.*

Verſ.24. *Trouble and anguiſh ſhall make him afraid; they ſhall prevail againſt him, as a King ready to the battell.*] That is, he ſhall be quite overcome of ſorrow and grief, and ſhall be no more able to bear or reſiſt the ſame, than to ſtand againſt a whole Army of men.

Trouble without, and anguiſh within.

Verſ.26. *He runneth upon him, even on his neck, upon the thick boſſes of his bucklers.*] That is, thoſe arguments and pretences men have to keep off the ſtrokes of God and his Word.

Some interpret it of the threatnings.

CHAP. XVI.

Verſe 10.

They have ſmitten me upon the cheek reproachfully.] A ſign of contempt and deſpite, when one is ſtruck upon the cheek. *Mercer. Verba ſumpta ſunt ex more carnificum & tortorum*, Cocceius. See 2 *Cor.*12.7.

i. Me palam in os afficiunt inhumaniſſimis contumeliis. *Junius.*

He added the laſt word *ex abundanti*, ſaith *Druſius. Nam* ferire malam *innuit panam cum ignominia conjunctam.*

2 Cor. 11. 20, 21.

Deſumptum proverbium à more vulgari, quo viliorum hominum maxillæ à potentioribus, aut eorum imperio, ab ignobilioribus cædi ſolebant, uti exempla Michæ, ipſius ſalvatoris Chriſti, & Pauli oſtendunt. 1 Reg.22.24. Job. 16.22. Act.23.2. 1 Cor.4.11. Forſan & extenſio manus Jeroboami huc pertinet, 1 Reg.13.4. *Glaſſ.* Rhet. Sac. Tract.1. c.21.

Verſ.20. *My friends ſcorn me.*] Are my bittereſt enemies. *Mercer* reades it in the Vocative caſe, *O rhetores mei ſocii mei:* and *Beza, O rhetores mei ſodales mei.*

Senſus eſt, O vos ſocii mei qui in me rhetoricamini, qui conquiſitis ſelectis, & affectatis in me verbis utimini. *Mercerus.*

CHAP. XVII.

Verſe 1.

MY breath is corrupt.] He doth not mean an ill ſavour in his breath; but an obſtruction and ſtopping in it. It is conceived that he had the *Tiſſick*, a ſhort breathing, and the conſideration of this diſeaſe made him think that the grave was ready for him.

Verſ.9. *The Righteous alſo ſhall hold on his way.*] The Hebrew word ſignifies to hold faſt, and cleave to, as well as hold on.

Verſ.11. *The thoughts of my heart.*] Heb. *The poſſeſſions of my heart*, ſo called, becauſe the heart ſtayes upon them; What the ſoul poſſeſſeth, it is by the thoughts.

Mak'ſt me to poſſeſs the ſins of my youth, that is, his thoughts dwelt upon them.

CHAP. XVIII.

Verſe 14.

HIs Confidence ſhall be rooted out of his Tabernacle.] Some expound it of the place of Worſhip, thought himſelf well, becauſe he was often at the place of publick worſhip. See *Jer.* 7. 3, 4. Others of the place where he dwels, *è domo ejus, è familia ejus.* Druſius. See *Junius.*

And it ſhall bring him to the King of Terrors.] That is, Death; He ſpeaks here of hypocrites, whoſe heart is not upright with God, not of the godly. Such a terrour as is the chiefeſt and greateſt among terrours.

Death, ſaith the Philoſopher, is of all terribles the moſt terrible.

Ut nihil in ejus domo ſuperſit, quo poſſit confidere: vel, ut ibi tuto non maneat. *Mercerus.* Vel maximum terrorum intellige, ut paulò ante primogenitum mortis, vel cum aliis, diabolum. Nos intelligamus, ad terrores graviſſimos, & velut aliquem qui inter cæteros principatum teneat. Paſſim in hoc libro vides verba grandia, Poetica & Tragica deligi ad res augendas & exaggerandas. *Mercer.*

Verſ.15. *Brimſtone ſhall be ſcattered upon his habitation.*] It is fit matter for Gods vengeance, if the fire of Gods wrath but touch it, it kindleth preſently and conſumes all. *Grotius* thinks he may allude to the puniſhment of the *Sodomites*, of which ſee *Gen.* 19. 24. *Druſius* ſaith, *Ignis ſulphure mixtus, qualis erat ille qui pluit in excidio Sodomæ.*

CHAP. XIX.

Verſe 16.

I Called my ſervant.] Immediately, my ſelf, ſent not a Meſſenger to him.

He anſwered me not.] So the Hebrew, Chald.Par. *Junius*, and Vulg.Latine, the Septuagint, He obeyed me not, the Hebrew word (ſaith *Druſius*) ſignifies both.

Verſ.23. *Oh that they were printed in a Book.*] The Art of Printing was not then invented, he means Letters written in deep and large Characters.

Verſ.24. *That they were graven with an iron-pen.*] This verſe is the ſame in ſubſtance with the former, that is, ſo graven, that it might laſt for ever.

Ut palàm & in æternum teſtata fieret fides mea & æquitas cauſæ meæ. *Junius.* Intelligit verba, quæ habuit pro innocentia ſua, ad juſtitiam cauſæ ſuæ tuendam. *Druſius.* Antiquitas literas ſaxis & lateribus, æri & argento, ceræ, plumbo atque ligno, ſtylo ferreo atque etiam oſſeo, inſculptas novimus omnes, nempe ut earum perpetua extaret recordatio, nec ulla dies memoriam earum literarum oblivione deleret. Hinc Scriptores ſacri loquendi formas ſumunt, ut exactam & firmam comprehenſionem ſignificent. *Jer.* 17.1. *Zech.*7.11,12. *Ezech.*3.9. *Dieter. Antiq.Bibl.*

Verſ.25

Verſ.25. *For I know that my Redeemer liveth, and that he ſhall ſtand at the later day upon the Earth.*] There is a double expreſſion of application, *I know*, and *my Redeemer.*

I know, that is, I believe. See *Iſa.*53.11. The word *Redeemer* in the Hebrew is very emphatical, *Goel*, for it ſignifies a Kinſman near allied unto him of his own fleſh, that will reſtore him to life.

Stand at the later day upon the Earth.] That is, Chriſt ſhall conquer all his enemies, *Poſteriorem ſuper pulverem reſurrecturum.* Jun. i.e. *In conflictu cum hoſtibus meis, à quibus me redempturus eſt, victoriam reportabit, metaphora à luctatoribus vel athletis victoribus deſumpta.* Amam. *Antib. Bibl.* l.3.

Verſ.26,27. *And though after my ſkin worms deſtroy this body, yet in my fleſh ſhall I ſee God. Whom I ſhall ſee for my ſelf, and mine eyes ſhall behold, and not another, though my reins be conſumed within me.*] *Hierom* notes upon theſe words, that no man ſince Chriſts time did ever ſpeak ſo clearly of Chriſts Reſurrection, and his own, as *Job* doth here before Chriſts coming.

Agnoſco hic liquidum argumentum pro reſurrectione carnis, & quidem hujus carnis, uti priſci loquebantur. Quid enim clarius dici poſſet, in carne mea videbo Deum? Quem videbo ego ipſe & oculi mei, & non aliùs: Verum quidem etiam eſt nos in noviſſimo die de terra reſurrecturos, & nos pellibus noſtris rurſus circumdatum iri, at *Jobum* iſtis verbis hæc dicere?, id verò aio non eſſe verum, ac proinde hîc locus vulgo pro concionibus & in diſputationibus non ea cura, qua in hac linguarum luce par erat, allegatur. *Amama.* Antibarb. Bib. l.3. Vide *Dilher.* Diſputat. Acad. Tom.2.p.108. Diſputat. Philol. Theſi.1.

Verſ. 28. *The root of the matter is found in me.*] *q. d.* It is with me as with a Tree in Winter, I have caſt my Leaves, my Branches are gone, and I ſeem to have no life, but it is hid in the root. See 27.5. *Vide* Junium.

The comfort of Gods Promiſes is rooted in the heart, 1 *Joh.*3.9.

CHAP. XX.

Verſe 12.

Though wickedneſs be ſweet in his mouth, though he hide it under his Tongue.] 'Tis an Alluſion to Children that hide a ſweet morſel under their tongues, leſt they ſhould let it go too ſoon. *Nimirum illud veluti cibum mandens.* Junius.

Et ille quidem in improbitate exercenda ſibi haud ſecus placuerit quàm qui ſuavem cibum in ore ſervat. *Beza* in loc.

Verſ.22. *In the fulneſs of his ſufficiency he ſhall be in ſtraits.*] *Cum ſe impleverit ad ſatietatem, concupiſcet*, ſo *Grotius* would have the words read. The Spirit of God ſpeaks according to their apprehenſion, they lookt for a fulneſs of ſufficiency in the creatures.

Cum putabis ſibi abundè, ſatis ſupérque ſuppetere & ſufficere omnia ad feliciter & lautè vivendum neceſſaria, & in rerum faſtigio ac proſperitatis quodam cumulo ſibi eſſe videbitur. *Mercer.* in loc. Poſtquam enim ſatis ſupérque rapuerit, quæ vel omnium aviditſimo poſſint ſufficere, tum ſceleſtiſſimis quibuſque in ipſum invadentibus, in ſummis anguſtiis verſabitur. *Beza.* Vide *Junium.*

CHAP. XXI.

Verſe 14.

Therefore they ſay unto God, Depart from us.] Not that they alwayes ſay it explicitly, many ſay it in their hearts, all the wicked ſay it in their works, an alluſion to thoſe who importunately offer their petty wares to men walking in the ſtreets, and they ſay, Depart from us, we need not theſe things.

Non quod illi in talia verba ſemper prorumpant quæ hoc loco ponuntur, non enim tam barbarus aut improbus qui ita ferè de Deo loqui propalam audeat: Verum Spiritus Sanctus eorum cogitationes exprimere & detegere voluit, ut in *Pſal.*36.1. *Merc.* in loc. Dicunt, Ore quidam, Opere plurimi, Animo omnes, qui non amant Deum, vellent Deum non eſſe, ſi ipſis liceret ex voto eſſe. *Cocceius* in loc.

Verſ.

Verſ. 25. *And never eateth with pleaſure.*] His meat is never comfortable unto him.

Verſ. 32. *Shall remain in the Tomb.*] The Hebrew word ſignifieth both *to watch*, and *to remain*, becauſe a watchman keepeth his place, and ſtayeth by it.

Quia per epigraphas & epitaphia quaſi vivi ac vigilantes morantur, & ad legendum cognoſcendumque quiſnam ibi ſitus ſit, invitant. *Menoch.* De Repub Heb l. 8. c. 4. Vide plura ibid. Quòd terra in ſepulchro aggeratur velut in pyramidem frugum more in areis ſignificanter Latinè tumulum vertas à tumendo. *Mercer.* in loc.

CHAP. XXII.

Verſ. 6.

Taken a pledge.] The word ſignifies alſo to binde or faſten a thing as with a cord, and the reaſon is, becauſe a pledge given is an obligation, a tie to perform the promiſe made. It is no ſinne to take a pledge when offered, but taking it unjuſtly and raſhly without cauſe, or not returning it before night according to the Law, *Exod.*22.26. *Deut.*24.6,10.

Druſius.

Verſ. 12,13,14. *Is not God in the height of Heaven? and behold the height of the ſtarres, how high they are? And thou ſayeſt, How doth God know? Can he judge through the dark cloud? Thick clouds are a covering to him that he ſeeth not, and he walketh in the circuit of Heaven.*] The words of the Atheiſt, he thinks God is at too great diſtance, and neglects humane affairs.

q.d. Ideóque longiſſimè à nobis abeſt. *Jun.*

Verſ. 21. *Acquaint now thy ſelf with him.*] *Aſſueſce cum eo.* Tremel. Beza, Arias Montanus. Acquaintance notes a frequent and accuſtomed converſe. It notes, 1. Knowledge of God, *Exod.*6.7. 2. Society with delight in him. 3. Communication of ſecrets to him.

Verſ. 26. *And ſhalt lift up thy face unto God.*] This ſignifies cheerfulneſs and delight in his preſence, *Gen.*4.5,6. 2. Confidence before him, 2 *Sam.*2.22.

Vultum hunc tuum qui nunc totus concidit ad Deum ipſum intrepidus attolles. *Beza.*

Verſ.28. *Thou ſhalt alſo decree a thing.*] Prayer of the godly is a decree. See 1 *King.*17.1. compared with *Jam.*5.17.

The prayers of the Saints are decrees with God, becauſe they pray for that which God hath decreed.

CHAP. XXIII.

Verſe 12.

Neither have I gone back from the commandment of his lips.] The connexion is obſervable, He had a conſtant ſpirit in the wayes of God, becauſe of his love to them.

I have eſteemed the words of his mouth more than my neceſſary food.] That is, he had rather omit his uſual meals (for that he means by his appointed food) than to omit a conſtant courſe in performing theſe holy duties.

Verſ. 13. *But he is in one minde.*] 1. What to do. 2. When to do it.

Meliùs ex Hebræo: *Ipſe in uno:* id eſt, in propoſito ſuo perſtat. *Grotius.*

CHAP.

CHAP. XXIV.

Verſe 1.

WHy, *ſeeing times are not hidden from the Almighty, do they not know him, nor ſee his dayes?*] *Druſius* would turn the words thus, *Quare ab Omnipotente non ſunt abſcondita tempora, & cognoſcentes eum non vident dies ejus?* Why are not times hidden from the Almighty, ſeeing they that know him do not ſee his dayes? See *Junius.*

Verſum hunc ſatis alioqui facilem difficilem reddit varietas interpretationum. Quum Deo nihil ſit abſconditum, nihil ipſum lateat, quæ eſt cauſa cur homines pii, & qui rerum divinarum periti ſunt, ipſum non videant & intelligant dies ejus? Ac ſi diceret, cur Deus, cui optimè nota temporum momenta, non erit ea nota piis cultoribus ſuis. Dies omnipotentis vocatur uſitato more loquendi, quo omnipotens aliquid facit quòd pertineat vel ad pœnam improborum, vel ad præmium utilitatemque juſtorum. *Druſ.* obſervat. Sac. l. 13. c. 15.

Verſ. 3. *They drive away the Aſs of the fatherleſs, they take the Widows Ox for a pledge.*] That is, of him whom I have taken to be a Father to, *Pſal.*68.5. yet they ſpare him not, they take his Aſs from him, that is the beaſt which ſerveth him for the greateſt uſe; and the widows Ox, who in Hebrew is called *Almonah* from *Alam mutum eſſe*, ſhe hath no body to ſpeak for her, and they take her Ox from her, the moſt neceſſary beaſt for work, *Exod.*22.1. her only Ox, and under pretence of juſtice, as if ſhe were in debt to them.

Verſ. 6. *They gather the vintage of the wicked.*] And leave nothing to the poor, *Deut.*24.21. Others expound it, *Serotinare vineam*, thus, they gather the grapes before they be ripe, to ſerve for the uſe of man in corn-harveſt.

Verſ. 17. *If one know them.*] The Hebrew is, *If know*; we make up the ſenſe thus, *If one know them*, that is, if God or man know them, and their wayes, if they be diſcovered in their abominable wayes.

They are in the terrour of the ſhadow of death.] The darkneſs which comes upon dying men a little before death, that is, they are ready to die with the fright and terrour of it.

Terrores quos adfert, aut incutit umbra mortis, hoc eſt, pericula, quæ propè mortem ducunt. *Druſ.*

CHAP. XXV.

Verſe 4.

HOw *then can man be juſtified with God?*] The Queſtion carrieth a ſtrong denial, it is more than barely to ſay, *Man cannot be juſtified with God.* Such Queſtions, *How a thing may be?* are uſually an Anſwer that they cannot be at all.

Apud Deum, aut cum Deo comparatus. *Druſ.*

Or how can he be clean that is born of a woman?] Here is another Queſtion of the ſame tenour. *Jobs* friends beat often upon this point, vehemently ſuſpecting that he did overween his own condition, and thought too highly of himſelf, whereas *Job* did not only freely and ingenuouſly, but with a great deal of holy Rhetorick and Elegancy confeſs againſt himſelf again and again, that he neither was, nor could be clean before God; Onely he would not admit their plea againſt him, that he ſuffered for his uncleanneſs, or that he was unclean, becauſe he ſuffered.

See Chap.5.14

CHAP.

CHAP. XXVI.

Verſe 7.

Nam terra quaſi pendere videtur in medio mundi, nullo fundamento, niſi fortè in centro ſuo, innixa. *Druſius.*

And hangeth the Earth upon nothing.] The whole frame of the Heavens hath no other pillars than the Air, the Air leaneth on the Earth, the Earth hangeth on nothing, but the mighty and powerfull word of God. It hangs like a Ball in the Air.

Ovid thus ſings, 6. *Faſtorum.*

Terra pilæ ſimilis, nullo fulcimine nixa,
Aere ſubjecto tam grave pendet onus.

q.d Multò plura in omnes partes de illo dici poſſent, è quibus pauca tantum auribus percepimus. *Druſ.*

Verſ. 14. *But how little a Portion is heard of him.*] He ſpeaks of the knowledge of God in his wayes, much leſſe of himſelf, his Nature.

CHAP. XXVII.

Verſe 6.

Conſcientia mea, *Eccleſ* 7. 23. *Druſ.* a diebus meis. *Mercer.* id eſt, Quamdiu vixero à diebus meis & de præterito & futuro dicitur. *Id.ib.*

My heart ſhall not reproach me ſo long as I live.] *Heb.* Of, from, or concerning my dayes; For all a wicked mans carnal preſumption, his conſcience will reproach him, thou haſt ſpent thy dayes thus and thus.

Perit ei omnis ſpes in morte. Nam quid ſperet mortuus, qui ſimulatè coluit Deum, dum viveret? *Druſ.*

Verſ. 8. *For What is the hope of the hypocrite, when God taketh away his ſoul?*] See *Luk.* 12.20. A godly man reſigns and yeelds up his ſoul into the hand of his Redeemer.

Deus piis ſemper in deliciis eſt, eumque invocant in adverſis. Quod certè non faciunt impii. Igitur ego, qui hoc facio, non ſum impius. *Druſius.*

Verſ. 10. *Will he delight himſelf in the Almighty? Will he alwayes call upon God?*]

Two things diſcover all hypocriſie:

1. Though he perform ſervice, he delights not in God, in duty.
2. He doth not perſevere, he will be beaten off with every trifle, he will not call upon God when he hath been heard, and when he ſeemeth not to hear.

Quovis tempore, viz. *tam proſpero, quàm adverſo.* Junius. Druſius.

CHAP. XXVIII.

Verſe 4.

i. e. Quas pes ullus (ut Hebræi loquuntur) non novit ſive expertus eſt unquam, quæ pede non poſſunt tranſiri præ profunditate. *Jun.* Nam cùm depreſſæ eſſent aquæ, tranſiri poterant pede: ubi aqua creverat, & aucta erat, torrens non erat pervius, nec vadum habebat: unde pedi, qui per eum tranſire ſolitus erat, prorſus in oblivionem venit. *Druſ.*

The waters forgotten of the foot.] Becauſe no foot had paſſed them along time, nor was any like to paſs them any more.

CHAP.

CHAP. XXIX.

Verſe 3.

WHen his Candle ſhined upon my head.] An elegant expreſſion, that is, by light from God, all my actions were ordered and governed for the beſt. Lucernam Dei appellat ejus favorem quo velut lucerna in omnibus quæ ſuſcipiebat aut agebat ipſi prælucebat, ut omnia adverſa & rerum difficultates ſuperaret. *Mercer.* Lucerna tua, *i.* favore ac benevolentiâ ſuâ, vel certè lege ſuâ, quæ lucerna eſt pedibus piorum, juxta illud *Pſal.* 119. 105. *Druſ.*

Verſ. 14. *I put on righteouſneſs, and it cloathed me: My judgement was as a robe, and a diadem.*] The glory and pride which Kings are wont to take in their Crowns and Scepters, and royal Veſtments, is not more than the glory and honour which he placed in doing Juſtice and Judgement, *Pſal.* 109 16,17. *Vult dicere, admodum ornabat me. Nam cidaris capitis eſt non integumentum duntaxat, ſed etiam ornamentum.* Druſius. Juſtitiæ me totum dabam, & illa mihi viciſſim laudem conciliabat, & ſtudium illud æqui & boni, erat mihi pro regio quodammodo pallio & diademate. *Beza.*

Verſ. 15. *I was eyes to the blinde, and feet was I to the lame.*] In ſtead of both to them. *Id eſt.* Oculorum loco, & vice pedum. *Mercerus.* Hoc eſt, In tenuiorum cauſis non tam judicem, quam patrem agebam.

Verſ. 16. *I was a Father to the poor.*] There is an elegant *Paranomaſia* in the Hebrew, *Elegans Paranomaſia in* Ab & Ebion, *ac ſi diceret. Quod pater eſt liberis ſuis, idego etiam iis, qui ſemper avent, qui ſemper egent.* Druſ.

Eyes to the blinde, *Ignorantem dirigendo*, Feet to the lame, *Impotentem adjuvando*, a Father to the poor, *Indigentem ſublevando. Lyra.*

Verſ. 17. *And I brake the jaws of the wicked, and pluckt the ſpoil out of his teeth.*] *Metaphora à feris*, He compares a violent man to the wilde beaſt, which tears the prey with his teeth. So *Junius* and *Druſius.* Heb. *The jaw-teeth, or the grinders*, id eſt, Cum potentioribus & ſceleratis longè aliter me gerebam. *Martinus de Roa* lib. rerum ſingul. vol. 1. lib. 3. cap. 7. & 8.

He meaneth the ſame things by both, power abuſed to oppreſſion.

Dentes are long ſharp teeth, the fore-teeth, *Pſal.* 57. 4. *Molares à molendo*, ſo called from grinding, the great double-teeth, the jaw-teeth, thoſe are the biters, theſe the grinders.

Verſ. 18. *Then I ſaid, I ſhall die in my neſt.*] *Id eſt, inter meos placide & cum dignitate.* Beza. *Id eſt*, Domi meæ, aut etiam in nido. *Id eſt*, In lecto, quo modo de eo dicimus, qui morte defungitur naturali, in cubili ſuo defunctus eſt, *he died in his bed.* Gataker. *Cinnus* l. 1 c. 17. Vide *Mercer.* in loc.

CHAP. XXX.

Verſe 8.

CHildren of baſe men.] Heb. *Sons without name*, oppoſite to whom are men of name, famous. Filii ignobiliſſimum. *Vulg. LXX.*

CHAP. XXXI.

Verſe 1.

Contemplarer ſcortandi cauſâ. Nam qui hoc facit, ſcortatur cùm ea in corde ſuo. Vide *Matth.* 5. 10. *Druſ.*

Why ſhould I then think upon a Maid.] By the courſe of the letter he ſhould have ſaid, that he ſhould not look on a Maid, but he ſaith, think, becauſe looking uſually brings thinking, and thinking worſe.

i. Ancilla ſit viliſſimi miniſterii. Vide *Exod.* 11. 5. *Iſa.* 47. 5. *Grotius.*

Verſ. 10. *Then let my wife grinde unto another, and let others bow down upon her.*] That is, Be the vileſt ſervant of others; To grinde in a mill ſignifies extream miſery and ſlavery, *Iſa.* 42. 2.

Græci honeſtè & tectis verbis placeat virgo alteri, Scortum alterius ſit. Jerom. *Uxor mea concumbat cum altero.* Targum.

Alienas permolere uxores dixit. Horat. *Serm.* 1. *Sat.* 2.

i. Cum ea coeant. Exprimitur habitus viri congredientis, apud Latinos inclinare, incurvare. *Feſſel.* Adverſ. Sac. *l.* 2. *c.* 18. *i.* Alteri ſui copiam faciat, rem habeat eum alio viro. *Id. ibid. c.* 15. Veteres Hebræi Molere cognominationem honeſtam & occultam eſſe dicunt concubitus, & actus venerei, Metaphora à molis ducta. Sic intelligunt etiam illud *Judic.* 16. 21. quod ad ipſum Paleſtini certatim ſuas uxores adducerent ſuſcipiendæ ex eo prolis cauſa ob ipſius robur. Sic & *Hieron.* illud *Lament.* 5. 13. & hoc loco. Sic *Chald* coeat. Ego cum omnibus Interpretibus & veteribus Hebræis malo molere pro actu venereo, qui molendi ſpeciem quandam habet, ſumere; ut ſeſe declarat ſubdens, *Et ſub ea incurventur alij:* Haud tamen ita intellexerim, *Judis.* 16. 21. & *Thren* 5. 13. *Mercer.* in loc.

Verſ. 12. *If I did deſpiſe the cauſe of my man-ſervants, or of my maid-ſervant, when they contended with me.*] His meaning is, That in the ordering of his Family he behaved himſelf ſo equally, that he would hearken to the baſeſt perſon about his houſe, and if he had done or ſaid any thing unto them, which had not been right (as it might fall out ſometimes) they might plainly tell him of it, he would not refuſe to hear them, nor fall out with them for their boldneſſe. See *Epheſ.* 6. 9. *Col.* 4. 1.

Hyperbola vult dicere, *ab infantia.* Druſius.

Verſ. 18. *And I have guided or pitied her from my mothers womb.*] Had a diſpoſition to pity from my nativity.

A teneris aſſueſcere multum eſt.

Et ab utero matris meæ deduxi illam. *Arias Montan.* Et ab utero matris meæ egreſſa eſt mecum. *Vulg. Lat.*

Qui mihi auxilio fuiſſet, ſi eum percuſſiſſem. Hoc videtur velle, ſi levavi manum contra eum, etiam cùm impune hoc mihi facere licuiſſet. *Druſ.*

Verſ. 21. *When I ſaw my help in the gate*] Had ſuch an honour and eſteem among them, that all men in authority would have born me out.

Quod Solem vertimus id in Ebræo eſt *Ur*, quod *Lucem* & *Ignem* etiam & ſolem denotat, & à veteribus hoc loco, atq; apud eundem alibi. *c.* 36. *Com* 32. pro Sole, ni fallor, ſumitur. Vetuſtiſſimus etiam hic adorationis ritus aperitur. Manum ori, capite inclinato admovebant, unde adoratio dicta. Vide *Deut.* 4. 19. *Oſ.* 2. 13. *Seld.* Prol. ad lib. De Dis Syris. Vide *Mercer.* in loc. Notandum nomine lucis notari ſolem, ut primarium & præcipuum fontem lucis. Veteres conſueverunt cum imagines colerent, quemadmodum genua flectere *Baali* & corpus inclinare, & quibuſvis geſtibus teſtari amorem ſuum & ſubmiſſionem, ita etiam aliquando oſculari imagines ipſas. Cum autem Sol & Luna colerentur, aliæque creaturæ abſentes, admovere manum ori atque oſculari manum in ſignum amoris. *Rain.* de l. *Apoc.* Com. 2. rat. 237. Quorum verborum ſententia eſt, ſe nunquam eorum impietatem imitatum, qui Solem aut Lunam adorabant, manum ad Sydera illa extendentes, & ad oſculum referentes. *Menoc.* de Rep. Heb. l. 1 c. 9. Oſculari antiquiſſima veneratio. *Servius* ad *Æneid.* Oſculum, inquit, religionis eſt, ſuavium voluptatis. Tradit, ni fallor, Herodotus, Orientis morem fuiſſe, ut æquales in occurſu invicem oſculum darent, qui inferiores eſſent manum ejus qui dignitate præſtabat, oſcularentur, qui humillimi, ſeſe incurvarent. *Voſſ.* in *Maimon.* de Idol. c. 1. Vide *Mercer.* in loc.

Verſ. 26. *If I beheld the Sunne when it ſhined, or the Moon walking in brightneſs.*] Theſe two under ſeveral names were the great gods of the Heathens. *Hic verbis innuit ſe tanquam noſtra pro Dijs coluiſſe, quod gentes olim faciebant.* Druſ.

Verſ. 27. *And my mouth hath kiſſed my hand*] As the Heathens which worſhipped the Sunne, becauſe they could not kiſs it, kiſſed their hand. There is a kiſs

of

of Adoration, as well as Reverence, *Pſal.* 2. 10. *Vide* Mart. de Roa. *Sing. vol.* 1. *lib.* 4. *cap.* 3.

The meaning is, If I ſaw the Sun and Moon, and moved my hand to my mouth, q.d. *Cùm vidi ſolem & lunam, adoravi ea manu,* viz. *Ori admota, atque ad oſculum relata.* Druſ. *Obſerv. Sac. l.* 1. *c.* 20. *& in loc.*

Idolaters uſed to kiſs their Idols, *Hoſ.* 13. 2.

Verſ. 33. *If I covered my tranſgreſſions, as Adam.*] *Si operui ſicut* Adam *coram illo peccatum meum.* Chald. Par. As man, ſo other Interpreters. *More hominum. Jun.* As men uſe to do, *Hoſ.* 6. 7. *Adam* is mentioned, becauſe herein we ſhew our ſelves to be of his race, *Gen.* 3. 10.

Si operuit homo prævaricationes meas. Arias Mont. *Si abſcondi quaſi homo peccatum meum.* Vulg. Lat. *Si celavi ut homines, peccata mea.* Syr. *&* Ver. Arab. *Adam* nomen proprium hic eſſe, non diſplicet. Novimus enim, ut *Adam* conatus ſit ſe juſtificare, quum à Deo accuſaretur, atque ut ex ſuo ſermone ſit condemnatus. Sed nec illud diſplicet, *ut homines, hoc eſt,* ut vulgus ſoleat. *Cocceius* in loc.

Verſ. 37. *As a Prince would I go near unto him.*] Would come before God with a holy greatneſs of minde, not draw near to him as a priſoner, or one afraid, *Hoſ.* 3. 4. *Fretus aquitati cauſæ meæ, non ut affinis culpæ, ſed ut princeps, ſecurus accederem.* Jun.

CHAP. XXXII.

Verſe 6.

Answered.] Began his ſpeech, began to ſpeak, ſo in the New Teſtament, *Mat.* 11. 25 & *Mark* 11. 14.

CHAP. XXXIII.

Verſe 12.

In this.] Thy conteſt with God, *Hoc modo, hac via.* Druſius.
Thou art not juſt.] The Majeſty of God makes thee inexcuſable.
God is greater than man.] *Enos,* miſerable man.

Quaſi dicat, Etſi te aliàs juſtum agnoſco & fateor, ac omnibus vitæ partibus integrum & purum, ut ſigillatim oſtendiſti, nec tuam tibi innocentiam velim detrahere omnibus notam & exploratam, tamen ſaltem in hoc juſtus non es, te in hoc juſtificare non poſſum, quòd ita cum Deo contendere volueris, &c. Mercer.

God not only in Majeſty and power, concerning which thou expoſtulateſt, but alſo in Truth, Righteouſneſs, Wiſdom and Mercy, infinitely exceeds men, wherefore in this matter thou art unjuſt. So *Junius.*

Verſ. 13. *He giveth no account of any of his matters.*] He layes the equitableneſs of ſubmitting to all Gods Conditions on two things, His Greatneſs, and Unaccountableneſs.

Verſ. 15. *In a dream, in a viſion of the night.*] He ſhews how God in thoſe times was wont to ſpeak to men. See *Gen.* 20. 6. & 31. 24. *Numb.* 12. 6.

Rectiſſimè obſervant. Tremel. & Jun. Earum tantum duarum fieri mentionem, non autem verbi ſcripti & legis, quoniam eo tempore nulla erant alia documenta præter ea, quæ ſomniis & viſionibus traderentur. *Jobi* enim liber antiquior eſt lege, quemadmodum docetur copioſè à doctis, *Sixto Senenſi, Mercero,* aliiſque, ut in eo non ſit neceſſe inſiſtere. *Rainold.* de lib. *Apoc.* Tom. 2. Prælect. 19.

Verſ. 22. *His ſoul draweth near unto the grave, and his life to the deſtroyers.*] That is, Satan called *Abaddon*, Revel. 9. looks every day when the Devil will fetch him.

Præſtat generale eſſe ad omnia mortis ſigna & mortifera, quicquid illud ſit. *Mercerus.*

i. e. Prophetanuncians voluntatem Dei, ut *Jud.* 2. 1. 19. Cujus interventu Deus consilium suum laborantibus explicat. *Junius.*

Verſ.23. *If there be a meſſenger with him, an interpreter, one among a thouſand to ſhew unto him his uprightneſs.*] It is an excellent place: It ſhews how God preſerves a ſinner from falling, by admonitions and chaſtiſements: how he reſtoreth him being fallen, by ſending to him a Miniſter, here called a Meſſenger or an Angell, carrieth the Lords Embaſſage: An Interpreter, one inabled to declare aright the doctrine of reconciliation betwixt God and man; no ordinary man, one of a thouſand; his office is to declare man his righteouſneſs, *viz.* to aſſure him, that whatſoever he is in himſelf, a foul and loathſom ſinner, yet in Chriſt he is juſtified, and through him accepted righteous before God, *Iſa.* 57. 19. and 50. 4. 2 *Cor.* 5. 18.

An interpreter.] *A faithfull Miniſter, ſay ſome: It is meant (ſay others) of Chriſt, called the Angel of the Covenant, and the Angel of Gods face, he diſcovers his Fathers meaning.* Vide *Coccecium.* Uprightneſs.] *Or righteouſneſs, not his own, but got by a ranſom, diſcovers that he hath an intereſt in Chriſts righteouſneſs, that his ranſom is accepted for him, and that the grace in him is true.*

One of a thouſand.] For the rarity and preciouſneſs of ſuch a one. i. *Cujuſmodi nuncius & interpres fidus voluntatis Dei eſt variſſimus.*

Verſ.24. *Deliver him from going down to the pit, I have found a ranſom.*] The word ſignifies a price paid to redeem a mans life or liberty. This is a full place againſt the Socinians. *Socinus* ſaith, God removes the curſe of the Law by a free and abſolute pardon without ſatisfaction, the Socinians ſay he may forgive us freely as well as we one another without price or ſatisfaction. We maintain, that God takes not off the curſe without any kinde of ſatisfaction, pardon is free, but founded on a ſatisfaction, ſuch a pardon as a ſinner may plead it, therefore *Grotius* his Expoſition is but flat here.

CHAP. XXXIV.

Verſe 13.

Quis igitur ea Jobe, qui toties ſis auſus Deum quaſi in jus vocare, & iſtorum quæ pateris rationem ab ipſo expoſcere? *Beza.* Hæc omnia eò pertinent, ut doceat Deum ſummè potentem eſſe, neminemque metuere, ſicut homines, qui metu, aut gratiâ aliorum quandoque jus pervertunt. *Druſius.*

WHo hath given him charge over the earth? or who hath diſpoſed the whole world?] None can controll him. *Mundum per ſeipſum regit qui mundum per ſeipſum condidit.*

Verſ.17. *Shall he that hateth light govern?*] The Hebrew is *bind up* the ſore. *Obligaret vulnus,* Junius.

Verſ.30. *That the hypocrite reign not, leaſt the people be enſnared.*] The Hebrew word tranſlated hypocrite, ſignifies a man that walks in a cloud, or hath an artificiall covering, that men may not ſee and obſerve his ſteps. *Grotius* ſaith, it is better read, and more coherently to that which went before, *Ne regnet homo hypocrita,* let not the hypocrite reign.

Ne regnet quiſquam hypocrita. Beza.

CHAP. XXXV.

Verſe 13.

Vanum clamorem eorum, qui non ex animo Deum invocant *Druſius.* Audiit] Exaudit, *Pſa.* 127. 2. Id.

SUrely God will not hear vanity.] *Shave* ſignifies three things: 1. Vanity, and ſo empty prayers. 2. *Mendacium,* ſuch prayers wherein ones heart anſwers not his lips. 3. *Temerarium,* he conſiders not his prayers, the rule why he praies, according to Gods will, nor the end, whether he aim at Gods glory.

Verſ.14. *Yet judgement is before him.*] That is, he knows rightly to time his own mercies. See *Iſa.* 30. 18.

CHAP.

CHAP. XXXVI.

Verſe 5.

HE *is mighty in ſtrength and wiſdom.*] Heb. ſtrength and heart, or ſtrength of heart; wiſdom is that which brings things in ſtrength to the heart, and ſo makes it ſtrong. Robur animi propriè fortitudo dicitur. *Druſius.*

Verſ.8. *And if they be bound in fetters, and be holden in cords of affliction.*] Bound hand and foot, that is, have ſome ſuch extream affliction upon them, as they know not how to get out of it. Eleganter dictum; quaſi dicat, afflictionibus conſtricti ut funibus quibuſdam. *Mercerus.* Vincula pedum propriè compedes dicuntur, manuum verò manicæ. *Druſius.*

Verſ.22. *Who teacheth like him?*] In three reſpects: 1. With authority. 2. Efficacy, teacheth the heart. 3. With that condeſcenſion. Vel docens aut doctor, unde *More Nebuchin,* Doctor perplexorum, Quis eſt talis doctor ut Deus, qui omnes doctrina ſua illuminat. *Druſius.* *Quis ſicut ille,* id eſt, ei par aut ſimilis eſt *doctor,* qui ita homines doceat ſuam potentiam & magnitudinem ſuorum operum ei commonſtret, ſiquis modò attentus eſſe velit diſcipulus. *Mercerus.*

Verſ.26. *Neither can the number of his years be ſearched out.*] *q. d.* It is unſearchable. The Hebrew word ſignifies a curious ſearch, ſo as you would ſearch for abſtruſe myſterious things. Numeri annorum ejus nulla eſt perveſtigatio, æternus eſt.

Nota autem loqui de Deo Scripturam more hominum, quia tempori Deus non ſubjacet. *Mercerus.*

CHAP. XXXVII.

Verſe 7.

HE *ſealeth up the hand of every man, that all men may know his work.*] Leſt they know it, i. *Præcludit ne operetur, tanquam ſigillo impoſito: metaphora. Junius.* In manu omnium hominum ſignat, ut ſciant omnes filii hominum opus ſuum. *Chald. Par. Qui in manu omnium hominum ſignat, ut noverint ſinguli opera ſua.* Vulg. Lat. *In manu omnis hominis ſignat, ut ſciat omnis homo infirmitatem ſuam.* LXX. Non defuere qui ex hoc loco prout à vulgo verſus eſt, Chiromantiæ patrocinium quæſivere. Hoc vult *Elihu,* quando nives & imbres demittit ex alto Deus, manum cujuſque patrisfamilias, ſub dio in agris laborantis, obſignat, id eſt, claudit, ut non poſſit opus facere unde fit ut recognoſcat, per otium ſcilicet inquirendo, quantum ſinguli in agro colendo laboraverint. *Amam. Antib. Bibl. l.3.* Inepte ex his verbis Chiromantiam ſatagunt defendere, qui divinatoriam illam artem ex manuum inſpectione non abſque fæce ethniciſmi ad nos delatam probant. Si enim literaturam inſpicias Ebraicam, nullum ibi deprehendes argumentum. *Dieter. Ant. Bibl.* Vide *Glaſ. Philol. Sac. Tract. 1. c.7.* & *Valeſ.* de ſacra Philoſ. c.32.

CHAP. XXXVIII.

Verſe 6.

WHereupon *are the foundations thereof faſtened? or who laid the corner ſtone thereof?*] It is founded upon its center, and leans upon it as its baſis. Pſal.104.5.

Verſ.7. *When the morning Starres ſang together, and all the Sonnes of God ſhouted for joy.*] That is, all the Angels, as *Chap.1.v.6.* *In tempore quo laudant ſimul aſtra matutina, & jubilant omnes turmæ Angelorum.*

The Angels ſtood admiring and rejoycing that God would make ſuch a dwelling place for man.

Chald. Par. *Quando facta ſunt ſydera, laudaverunt me voce magna omnes Angeli mei.* LXX.

Verſ.

Habéne parentem alium à me ſcilicet pluvia, qui eam procreat & mittat. *Mercerus* in loc.

Verſ.28. *Hath the rain a father?*] *Jerôm*, Who is the father of the rain? That is, beſides the Lord, *Præter me*, Junius.

See Ainſw. *on* Gen 1.14. *of this* 31.*and* 32. *verſes.* and Mr Gatak *Vindicat. of his Annotat. on* Jer.10. 2.

Verſ.31. *Canſt thou binde the ſweet influences of the Pleiades, or looſe the bands of Orion?*] God himſelf, becauſe he had to deal with an Arabian, queſtioned him in his own Aſtrology. See *ch.9.9.*

The Starres have influence into things here below. The Pleiades open the earth, they make herbs and flowers grow, the Spring is when they ariſe once, trees begin to ſprout, and the plants do wax green. Orion produceth cold, the Winter comes when that ſhews it ſelf.

Pſa.147.4. *See* Luke 12.24.

Verſ.41. *Who provideth for the Raven his food?*] *Animal cibi avidiſſimum*: Some ſay they are fed by a worm, others by flies, others by dew. They cry to God after their manner, when they are hungry.

Tradunt qui naturalem hiſtoriam ſcripſerunt corvum pullos recèns natos quòd albeſcant, per aliquot dies relinquere ſolitum, donec nigreſcant, & è nido excludere: interim quis eos alit niſi Deus? & ſunt qui dicant muſcis genitis ex putrefactione ſtercoris eorum in nido alicos, dum in os eorum à Domino inferuntur. *Mercerus* in loc. Vide *Schind.* Lex. Pentag. & *Druſium* in loc.

CHAP. XXXIX.

Verſe 19.

Equus robur ſuum accipit à Deo, non ab ullo mortalium. *Druſius.*

Haſt thou given the Horſe ſtrength?] The ſenſe is, thou haſt not given it him.

Haſt thou clothed his neck with thunder?] With neighing: i. *Tremitu aut hinnitu, Druſius*; and he ſaith his neck, becauſe neighing comes from the neck.

i. e. Hinnitu vehementiſſimo, quia fremitus gravitate cum tonitru comparatur. Eſt autem his verbis elegantiſſima deſcriptio generoſi equi. *Junius.*

Verſ.22. *He mocketh at fear, and is not affrighted.*] He contemns all things to be feared; ſo *Prov.*1.26. *Your fear ſhall come*; that which you fear.

Neither turneth he back upon the ſword.] If he ſees the ſword, he doth not therefore go back nor run away.

Aquila ut altiſſime volat, ita etiam acutiſſimè videt. *Druſius.*

Verſ.29. *And her eyes behold afarre off.*] She ſees her prey afarre off.

Verſ.30. *Her young ones alſo ſuck up blood; and where the ſlain are, there is ſhe.*] Our Saviour ſaith, *Where the carkaſs is, thither will the Eagles reſort.*

Pulli aquilarum non bibunt aquam, ut aliæ aves, ſed abſorbent, & exugunt ſanguinem animalium recens occiſorum quorum corporibus etiam veſcuntur. *Druſius.*

CHAP. XL.

Verſe 15.

Jam ecce Elephantem quem feci tecum. *Junius.*

Behold now Behemoth which I made with thee, he eateth graſſe as an Oxe.] Many expound this of the Elephant, created the ſame day with man, *viz.* the ſixth. *Elephas, quem per belluam intelligi voluit.* Druſius.

Alii intelligunt ſpeciem quandam animalium magnorum, cu uſmodi Elephas eſt, ut poſtea Leviathan cetum ſive balenam, ut ſuam potentiam Deus obtervari velit, non tantum in omni animalium genere; ſed etiam ſpecialiter in illis ingentibus animalium molibus, quorum alia terreſtra, Behemot, alia maritima Leviathan. Quo ſenſu nihil facilius, nihil omnino clarius, aut toti contextui congruentius. Nam & factus eſt cumhomine, id eſt, eodem die quo & homo; & ſœnum comedit, & corporis viribus præſtat: & ſic omnia deinceps facili fluunt filo. Atque ea eſt ſententia non tantùm Aben Ezra doctiſſimi in Hebræis, ſed etiam Oecolampadii, Pellicani, Calvini, Merceri, Munſteri, Vatabli. *Chamierus* Tomo ſecundo de *Oecumen. Pontif.* l.9. c.11.

Verſ.

Verſ.19. *He is the chief of the waies of God.*] That is, his works and creatures. *Reſhith* ſignifies here not *principatum temporis*, but *dignitatis*.

Hoc eſt, præcipua & primaria Dei creatura in genere quadrupedum, aut animalium terreſtrium. Druſius.

CHAP. XLI.

THe deſcription of the Leviathan given by *Job* here, will not agree to the Whale; For

1. It is ſaid that he cannot be caught by any skill or ſtrength of men, and they cannot kill him or make uſe of him for their advantage, *v.* 1. to 11. but our experience proveth the contrary in regard of the Whale, for men hunt for them, and catch and kill them, and make uſe of their bones and oyl.

2. *Ver.*5. & 26. His ſcales or ſtrong pieces of ſhields are his pride, ſhut up together as a cloſe ſeal, one is ſo near to another that no air can come between them, now the Whales have no ſuch mighty ſhields or ſcales, and his body eaſily wounded with darts or javelins, and ſo taken.

Mirum in modum hic æſtuant Interpretes ut omnia & ſingula de Diabolo explicent. Vide Lyram Carthuſ. Gregorium & alios, & noſtris interpretibus de

balæna, vel ſi quod eſt aliud portentoſæ magnitudinis in mari animal, omnia interpretantibus ad literam optimè ſtuunt omnia. Vide *Jun. Piſcat. Mercer. Genev.* & alios. *Amam. Antiberb. Bibl.* l.3.

CHAP. XLII.

Verſe 5.

BUt now mine eye ſeeth thee.] There is a twofold viſion of God, 1. Fiduciall, 1 *Cor.*13.12. 2 *Cor.* 3. *later end.* 2. Beatificall. *Mat.*5.8. The firſt is called ſight for three reaſons.

Animi aut mentis oculus, non corporis. *Druſius.*

Clarior rerum cognitio viſio appellatur, Pineda.

1. Becauſe it is a diſcovery of things preſent.
2. Things reall, not imaginary, *Heb.*11.1.
3. Becauſe of the clearneſs of it, *Objectum fidei eſt cui non poteſt ſubeſſe falſum.*

Verſ.6. *Wherefore I abhorre my ſelf, and repent in duſt and aſhes.*] 1. For my own emptineſs, in my fleſh there dwels no good thing. LXX. *Vili facio floccipendo.* I care not a ſtraw for my ſelf. 2. For my own filthineſs, polluted in my own blood.

That is, either he ſate down in the duſt ſatisfying his repentance, or his was a

great and deep repentance, like theirs who are humbled in duſt and aſhes. Vide Mercerum. Ritu priſco pœnitens in pulvere & cinere ſedebat. *Druſius.*

Verſ.8. *Job* out of ſpecial favour is called three times Gods ſervant in this verſe.

Verſ.9. *The Lord alſo accepted Job.*] His perſon was accepted before; gave ſome viſible token of his acceptance of *Jobs* prayer. *Exaudivit precantem pro eis. Druſius.*

Verſ.11. *Every man alſo gave him a piece of money.*] *Et dederunt ei unuſquiſque nummum unum*, Arias Mont. *Et dederunt ei quiſque nummum unum*, Junius. One

Keſhita, cujus ter in ſacris mentio, *Gen.*33.19.

*Joſh.*24.32. Nummus fuit Agni imagine ſignatus, indeque *Keſhitah*, id eſt, Agnus appellatus ut a pecude pecunia vetus, ſic nummus Chaldæorum aut Arabum proprius videtur fuiſſe, è circumſtantiis locorum in quibus fit ejus mentio. Valuit de noſtro i.d. ob *Brerew.* de Nummis Jud.c.1.

Lamb,

Lamb, ſo the LXX. *Ovem unam*, *Vulg. Chald. Par.* A piece of money with a Lamb ſtamped on it. *Nummum agna imagine ſignatum*, Druſius.

Verſ. 13. *He had alſo ſeven ſons and three daughters.*] As many as he had before. Many collect the immortality of the ſoul, and ſalvation of *Jobs* children, becauſe they were not doubled, as the reſt of his eſtate was.

ANNOTA-

ANNOTATIONS
Upon the Book of
PSALMES.

SO our Lord himſelf intitleth it, *Luke* 20.42. but the Hebrew title, *Tehillim* ſignifieth *Hymnes* or *Praiſes*.

According to the Greek it is called ψαλτήριον, the Pſalter. Though it conſiſt much of the firſt part of prayer, and be full of petitions, yet in Hebrew it is called, *Sepher Tehillim*, the Book of Praiſes, from the more honourable part.

The Book of the Pſalmes is an Epitome of the whole Bible, and is called by *Jerom* the Treaſury of Learning.

Firſt take your greateſt travell with the help of ſome learned Interpreter, in underſtanding St *Johns* Goſpel, and the Epiſtle to the *Romans*, the ſumme of the New Teſtament: *Iſaiah* the Prophet, and the Pſalmes of *David*, the ſumme of the Old. Dr *Reinolds* Letter to his friend Dr *Villerius*, concerning the ſtudy of Divinity.

The profit of the Pſalmes is great, whether we beg counſell in difficulties, protection in dangers, conſolation in troubles; or laſtly, if we deſire to celebrate the praiſes of God, and give him due thanks.

Jure parva Biblia dixeris Pſalterium in quo omnia quæ in totis Bibliis explicatius tradita ſunt, mira & jucundiſſima brevitate, in elegantiſſimum Enchiridion cocta ſunt. *Luth.* Præfat. in librum Pſalmorum.

Odæ iſtæ Davidis dicuntur, quòd is multas veteres collegerit, multas ipſe, pſallendi ſciens, addiderit, aut per homines idoneos addi fecerit. Cæterùm dubitari non debet, quin multa acceſſerint Carmina poſteriorum temporum Eſdrà addente. Horum autem Pſalmorum inter ſe diſtinctio jam olim non eodem eſt. Exempli cauſa primus Pſalmus in multis exemplaribus cum ſecundo cohæſit. *Grotius.* Quicquid Moſes vel in hiſtoria tradidit, vel in lege præcepit, & quicquid cæteri Prophetæ vel exhortando ad virtutes, vel futura prædicando, ſcriptis ſuis commendarunt, id totum in Pſalmis breviter, ſed perſpicuè, comprehenſum fuiſſe animadvertimus: Omnia prorſus in illo velut in magno quodam & communi Theſauro recondita atque conſerta ſunt bona. *Riveti* Præfat. ad Comment. in Pſalm. Proph. Ut in Gentiliſmo Poetæ illuſtres varii ſuaviſſimis carminibus magnarum rerum arcana eccinerunt, & inprimis *Davidis* ſeculo *Homerus* ſapientiſſimus Ethnicorum efloruit, ita & in Republica ſanctiſſima certamen fuiſſe ſummorum ingeniorum in prædicandis Dei magnalibus negari nequit. His omnibus ſuperior *David*, cujus nomen non intra anguſtias Paleſtinæ concluſum, ſed longe lateque in orbe terrarum, Aſia & Africa cumprimis, celebre fuit, quia divino motu myſteriorum maximorum ſucubratione occupatus fuit. *Lorſhci* Diſſertat. Theol. Penta Decas. Diſſertat. 2. Certi ſumus quotquot Orthodoxi ſumus, Spiritum ſanctum eſſe ut totius Scripturæ, ita & Pſalmorum autorem. Per ea autem organa hic autor Pſalmos dediſſe videtur, quorum nomina in inſcriptionibus leguntur. Quibus tamen nulla ſcriptorum nomina prænotata ſunt, hos veteres noſtri crediderunt ab iis compoſitos, quorum proximè nomina in præcedentium Pſalmorum inſcriptionibus expreſſa habentur. *Buceri* Enarr. in Pſal. Præfat. Id quoque veteribus convenit, ab Eſdra in unum volumen has ſactas odas collectas & digeſtas eſſe. *Id. ib.*

There are 150 Psalmes, which some divide into five Parts or Books, as *Bucer Enarr. in Psal. Præfat.* hath observed. *Rivet. Præfat. in Psal. Prophet.* and *Ainsw.* in beginning of *Psal.* 41.

The first, from the beginning to the 40.
The second from the 40 to the 72.
The third, from the 72 to 89.
The fourth, from 89 to 106.
The fifth, from 106 to 150.

David was the Author of most of the Psalmes, saith *Ainsworth*; of the whole Book of Psalmes, saith Dr *Gouge* on *Heb.* 5.7. §.44.

PSAL. I.

Princeps hoc carmen ἀνεπιγράφον εἰς. Quin auctorem tamen habeat idem suum cùm aliis plerisque Davidem regem & prophetam nulli dubitamus. Sennertus. Hujus Psalmi paraphrasis Psalmus 119.

IT is put down without any Inscription or Title, and therefore it is uncertain by whom it was penned, whether by *David*, as most like it was, or by *Ezra*, who is rather thought to have gathered them together, and joyned them thus in one Volume, as now we have them. *Quidam dicunt hunc Psalmum quasi præfationem esse Spiritus sancti, & ideo titulum non habere.* Hieron.

The scope of the first Psalm is to direct men unto true happiness. It begins and ends with blessedness.

It consists of two parts, Proposition and Confirmation, *Junius.* Doctrine and Use.

First, Doctrine, describing a righteous man with his happiness, and the wicked with his misery.

The Doctrine hath two heads.

I. Concerning good men, the summe of which is, a good man is happy. He and his happiness are described:

1. Negatively, shewing what he doth carefully shun.
2. Affirmatively, shewing what he doth embrace and follow.

Here are three gradations concerning sins, Subjects, Qualities, Actions: 1. The subjects, Ungodly, sinners scornfull. 2. Qualities, Counsell, way, seat. 3. Actions Walk, stand, sit. They rise by steps like a ladder, one round above another. Tres hîc gradus describuntur malè viventium, eorum qui incipiunt, eorum qui perstant, eorum qui planè jam in mala Vita acquiescunt. *Grotius.* In tribus istis tota hominum conversatio consistit, aut enim ambulat, aut stat, aut sedet. *Kimchius* in loc. *Mr.* Gataker *in* Cinno l. 1. c. 1. *opposeth the gradation, yet many both Jews and Christians, are for it.*

1. A description of a good man from the things he doth not, *viz.* sinne; set out in three degrees, which are,

1. He doth not walk in, that is, practise the counsell of evil or ungodly men; that is, the evil which men of corrupt natures do in their own mindes like of and advise to do, and also perswade others to do. He neither approveth and liketh of sinne to practise it out of that liking himself hath to it, nor yet is ruled by the ill perswasions of evil men seeking to approve such bad courses.

2. He doth not stand in the way of sinners, that is, he doth not go on in the practise of those evils which corrupt men habituating themselves in the waies of wickedness, do with constancy and greediness follow. Evil men notes the naturall corruption, sinners the habit of evil by constant practise.

3. He doth not sit in the seat of scorners, he is not so setled in sinne, as to mock, scorn and deride admonitions, reproofs and threatnings, as the wicked which have attained the highest degree of sinfulness are accustomed to do; neither is he a companion with such sinfull men.

2. His description from what he doth, *viz.* all good, set out in two principall parts.

Doth meditate, *or shall meditate. That is, usually meditateth the whole revealed will of God not as opposed to Gospel.* Meditatio legis est, non solum in legendis scripturis, sed etiam in his quæ scripta sunt faciendis. *Hieron.*

1. For his affections, and particularly that of Joy, they are rectified by Gods Word. His delight is in the Law of the Lord, that is, he placeth his comfort

and

and felicity in the Word of God, in the knowing and following of it, and injoying the fruit of obedience to it.

2. For his practise, he exerciseth himself in that Law day and night, that is, he useth all means to conform himself unto it constantly, by meditating, conferring, reading, hearing. *Vide* Mas. *Comment. in* 1,*c. Jos.* p.25.

2. A description of his happiness, both

1. Allegoricall and figurative, under comparison of a tree, in which are three things.

1. Planting by the rivers of water, so is he grounded and planted in the Church, the body of Christ, where are rivers of water of life flowing continually. Psal.92.8. John 15.2.

2. Bringing forth fruit in season, that is, abounding with the fruits of righteousness, for the very doing good is a part of a good mans felicity.

3. Freedom from fading, he never dieth, he looseth not the sap and life of grace which is in him.

2. Plain and express, all that he doth shall prosper, every thing shall succeed well with him, and work for his good.

II. Concerning bad men to illustrate the former point the more, which is

1. Briefly propounded by way of opposition, not so the wicked, howsoever men judge, yet they shall not, neither do prosper.

2. More at large discovered in regard of their

1. Sinfulness and present misery, by a similitude, they are the chaff which the winde blows up and down, that is, they are tossed to and fro by sinfull lusts and temptations, as also by the judgements and curses of Gods hand.

Est autem *Mots* minutissima palea unde nullam prorsus utilitatem homines capiunt, sed ventus dispellit eam ocius citius suaque agitatione damnum infert, eò quod lædendo verberat faciem & oculos hominum ultro citroque migrantium. *Kimchius* in loc.

2. Unhappiness future, in that

1. They shall not stand in judgement, see *Rev.6. three last verses*, where there is an ample description of this judgement. That is, they shall not at the last day stand with boldness, not acquitted nor absolved when they appear before Gods judgement seat. *Sinners shall not* stare in judicio, *so Rab. Kimchi* in loc.

2. Nor stand in the Congregation of the righteous, that is, shall not have a place among the godly, when they shall be gathered together and assembled unto Jesus Christ. Vide *Gataker* Cinnum & *Grotium*: Stare in judicio, *is to be quit in triall, to be found upright.*

Secondly, The Use, *v.6.* *He is well pleased with their way, and they shall have good success in what they go about.* See Job 23.10.

Vers.6. *For the Lord knoweth*, that is, loveth, *the way of the righteous.*] That is, their godliness, and their practising it, therefore they must needs prosper.

But the way of the ungodly shall perish.] He hates the way of the wicked, which must be understood and therefore that way, that is, they in the way shall perish, they shall be cut off in their sinfull courses.

PSAL. II.

THis Psalm is a Prophesie of Christs Kingdom, and the establishing of it notwithstanding all attempts to the contrary. Some of the Ancients conceived this Psalm to be part of the first Psalm, *Vide Hieron.* But it is called the second Psalm; *Act.*13.33. it is ἀνεπίγραφος, wants a title, as the first Psalm; but though it have no Title prefixed to shew the Penman of it, yet it was penned by *David*, Act.4.25. It is of a mixt kinde, in respect of the matter Problematicall and Didascalicall and Exhortatory, in respect of the end Consolatory.

Vere regius eſt hic Pſalmus, à rege, de rege, contra reges, & ad reges, & pro piis quoque regibus eorumque ſubditis conſcriptus. *Martinius.*

Four things are evidently ſet forth in this Pſalm.

1. The enemies combination againſt the Lord and his anointed; the Heathens, Kings, Princes, multitudes, authority, the power of Laws and Arms.

2. Their conſultation, Counſels united.

3. The reſolution they take up in the proſecution of theſe counſels, ſet themſelves firmly, purpoſe.

4. The fruſtration of all theſe in the fourth verſe.

Verſ.1. *Why do the heathen rage, and the people imagine a vain thing?*] An interrogation of admiration, the Prophet conceiving it a raſh inconſiderable act: they have not cauſe. *The Heathens*, the Gentiles; *The People*, the Jews, *Act.*4.25. both which were enemies to this Kingdom.

Quare non eſt quærentis rem ignotam, aut elicere volentis reſponſionem: ſed arguentis improbitatem & temeritatem incepti, & eventum irritum ſuiſque auctoribus perniciolum denunciantis. Hoc innuit vocula quare: Fruſtra ſunt concurſus regum & populorum adverſus regnum Chriſti: nulla eis eſt tumultuandi cauſa, rem inſipientiæ plenam aggrediuntur. *Martinius.* Vide *Jun.* lib.1. Paral. 91. de his verſibus 1, 2.

Rage.] *Ragaſch* ſignifies to meet tumultuouſly, to convene with rage, and declares the fury of the multitude, which is carried with a blinde force and like a torrent, and doth all things inconſiderately and ſeditiouſly. The Greek word whereby it is tranſlated, *Act.* 4.25. doteth rage, pride, and fierceneſs, as of horſes that neigh and ruſh into the Battell.

Imagine, or meditate.] This word is taken in a good ſenſe, *Pſal.*1.2.

Vain thing.] Not only vain becauſe there was no true ground why they ſhould imagine or do ſuch a thing, but becauſe ſucceſſleſs, they labour in vain, they could not do it.

Verſ.2. *The Kings of the earth ſet themſelves.*] *Will ſtand up*, a word taken from them that ſet themſelves in rank and file, as when they intend a Battel. This word is uſed, *Numb.*22.31. 1 *Chron.* 11.14.

Verſ.3. *Let us break their bands aſunder.*] *Tam Chriſti quam miniſtrorum ejus*, it ſignifies to break with eaſe, it is uſed alſo *Judg.*16.12,

And caſt away their cords from us.] This is the ſame with the other in another expreſſion, *Eandem rem his dicit at diverſis dictionibus, ſic enim mos eſt linguæ ſanctæ.* Kimchius *in loc.*

Verſ.4. *He that ſitteth in the heavens ſhall laugh.*] Sitting notes *poteſtatem judiciariam.* Aug. *Ezek.*1.26. God rules all things here below. *Sedet, id eſt, permanet vel potius tanquam judex qui pro tribunali ſedet jus dicturus, ut* Pſal.9.5. *Druſ. Quæſ. Heb.* God laughs at mens ſinnes and deſtruction, *Prov.*1.27. Something is done by God which holds a proportion with deriding the courſes that others take. *Humanitus dictum.* Junius.

My King in a peculiar way.

Verſ.6. *Yet have I ſet my King upon my holy hill of Sion.*] He rules for the Father and from him. *John* 17.4. *Him hath God the Father ſealed.*

Decretum ſcriptum & promulgatum.

Verſ.7. *I will declare the decree.*] Not ſecret, but manifeſted in the word.

Vide *Dorſhei* Pentadec. Diſſertat. 2.

Thou art my Sonne, this day have I begotten thee.] Declared it by his reſurrection, *Act.*13.33. *Rom.*1.4. ſo *Lorinus* on 1 *Pet.*1.3. expounds it.

Iſa. 30. 14. Solent magni Principes ſimilibus verbis oblata opri-one ſuam declarare benevolentiam, *Eſt.c.* 5. *v.* 3. *Marc.* 6. *v.* 23. *Rivetus* in loc.

Verſ.8. *Ask of me, and I will give thee the Heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion.*] An alluſion to great Princes, when they would ſhew great affections to their Favourites, they bid them ask what they will, as *Ahaſhuerus* and *Herod.*

Verſ.9. *Thou ſhalt daſh them in pieces like a potters veſſel.*] This ſignifies their utter deſtruction, ſo that there is no hope of recovery, a Potters veſſel broken cannot be made up again, *Jer.*19.11. *Iſa.*30.14. ſee *Dan.*2.44. This Proverb alſo ſignifies facility in deſtroying them.

Verſ.

Verſ.11. *Serve the Lord with fear, and rejoyce with trembling.*] Inwardly reverence and outwardly obey him. Gladneſs and trembling are here joyned together, as fear and joy, *Matth.*28 8. *See* Pſa.86.10. & 119.74.

Verſ.12. *Kiſs the Son leſt he be angry.*] The Hebrew hath Kiſs the Son leſt he be angry: The Vulgar Latine otherwiſe, Apprehend you diſcipline. Herein the Hebrew, (as *Bellarm l.2.De verbo Dei,c.2.*confeſſeth) doth more perplex the Jews and invincibly prove Chriſt the Meſſias to be God.

Kiſs him *oſculo amoris, honoris, ſubjectionis*, 1 King. 9. 18. Hoſ. 13. 2. Job 31. 1. Adore the Sonne, ſaith *Jerome ad Pammach.*27. See *Gen.* 41.40. 1 *Sam.* 10. 2. *Bar* filius, Chald. pro *Ben.* Sic Aben Eſra & Kimchi, & Chriſtiani omnes, quidam tamen ex Ebræis referunt ad radicem *Barar* purgavit. Oſculamini purum, id eſt, qui purus eſt, vel purè, id eſt, corde puro. *Hulſius* notis in loc. Oſculi honor, non ſolum divinus, ſed etiam civilis erat, eoque in potentibus ac fortunatis hominibus colendis utebantur, quod Hieronymus exponit *Adorate*, dicam libere non placet. Favet meæ ſententiæ, 1 *Sam.*10.1. *Truſ.* Obſervat.l.2 c.16. Vide *Druſ.* ad difficil. loca, *Geneſ.* c.118. Et *Muis* in loc. *Druſ.* quæſt. & reſp. quæſt.82. & *Rivetum* in loc.

And ye periſh from the way.] The Syriack Interpreter ſaith, From his way. Chriſt is the only way to his Father.

When his wrath is kindled but a little; bleſſed are all they that put their truſt in him.] The very horrour of the word makes *David* preſently (as it were) to bleſs himſelf, like a man aſtoniſhed and half frighted, or he makes a kinde of ſudden ſtop, as it were an Apoſiopeſis, as if he durſt not have ſaid what followed.

PSAL. III.

THe Titles of the Pſalmes are Canonicall Scripture, as ancient as the Pſalmes themſelves. Titulus Clavis, *ſay the Fathers, the Title of the Pſalm is the Key of the Pſalm, it opens the whole Pſalm.*

This is called a Pſalm of *David*, becauſe it intreateth particularly and literally of him.

Poteſt hic Pſalmus & ad David, & ad Chriſtum, & per eum ad omnes ſanctos pertinere. Hieron.

Verſ.2. *There is no help for him in God.*] The Hebrew hath a letter more than ordinary, which letter added doth adde to the ſignification, ſaith *Kimchi*.

As if he ſhould ſay, There is no help for him here in this world, nor any help for him hereafter in the world to come. Non eſt ulla ſalus iſti in Deo planè. *Junius.*

There is no help at all for him. The like addition of a letter is in many other places, as Pſal. 44. 27. & 92. 16. & 94. 17. & 63. 8. & 125. 3. Job 5. 16. *Ainſw.*

Verſ.3. *A ſhield to me, my glory.*] All my glory and defence is in him.

Verſ.7. *Ariſe, O Lord, ſave me, O my God, for thou haſt ſmitten all mine enemies upon the cheek bone, thou haſt broken the teeth of the ungodly.*] *q. d.* In former times when I have been as hardly diſtreſſed as now, by the aſſaults of many and violent enemies, thou haſt put them all to rebuke and ſhame, and quite deſtroyed their ſtrength, and delivered me, therefore now do the ſame for me, yea I know thou wilt do the ſame, 1 *Sam.*17.34.

Verſ.8. *Salvation belongeth unto the Lord.*] The Hebrew is, Salvation unto the Lord, *Salus Domini*, Arias Mont. ſo much his, that the holy Ghoſt putteth nothing between it and him.

Thy bleſſing is upon thy people.] *Is* is not in the Hebrew, we ſupply the ſenſe: The bleſſing of God imports all good things, and the love of God with them.

Selah.

Verbum *Sela*, LXX. interpretes. Symmachus & Theodotius *diapſalma* tranſtulerunt.

Selah.] The Hebrew word ſignifieth Elevation, or lifting up, whether of the minde, to mark, or of the voice to ſtrain it, or of both. Mr *Wheatly* reading the Pſalmes in Engliſh, never read it. *Menaſſeh Ben Iſrael* ſaith, it ſignifies Eternity, and that the Jews reading the Old Teſtament in their Synagogues, do alſo mention this word when it occurres.

Aquila verò, *ſemper*: & puto muſici cujuſdam ſoni eſſe ſignaculum, aut certe perpetuitatem eorum quæ prædicta ſunt judicari, ut ubicunque *Sela* apponitur: ibi ſciamus non tantum ad præſens tempus, verum ad æternum, vel quæ ſequuntur, vel quæ præceſſerunt pertinere. *Hier.* in loc. Dictionem *Selah*, plerique interpretum exponunt pro in æternum, quemadmodum & Chaldaica verſio ejus per totum Pſalterium. Similiter reddidit & Jonathan Chaldæus in oratione Abakuk, in hac quoque ſignificatione accipi ſolet in precationibus noſtris. Cæterum ſapiens Rabbi Aben Ezra (piæ memoriæ) exponit per *vere*. Ego autem dico, quod non ſit dictio ſignificativa, ſed tantum judicium elevandæ vocis, & deducitur à verbo *Salah* quod exaltare ſignificat. Hoc eſt, in eo loco ubi legitur hæc dictio, fuit elevatio vocis Pſalmi. Cujus rei argumentum eſt, quod non invenitur hæc dictio niſi in carmine & Pſalmis. Non enim invenies eam, niſi in illo libro & in oratione Habakuk, quæ & ipſa carmine conſcripta eſt. Rabbi Dav *Kemchi* Commentarium Hebraicum In Decem primos Pſalmos Davidicos cum verſione Latina è regione per Paulum Fagium. *Selah* juxta Kimchium elevationem ſignificat eſt vocabulum muſicum, cujus uſus, cum veterum muſica nobis incognita ſit, ignoratur. *Hulſius* in loc.

PSAL. IV.

Verſe 3.

Segregavit ſibi pium] loquitur de ſe David in tertia perſona, id eſt, ſegregavit me ut regem me conſtitueret. *Hulſius.*

THe Lord hath ſet apart him that is godly for himſelf.] Wonderfully, gloriouſly, miraculouſly, for communion and ſervice.

The Lord will hear when I call unto him.] Hear with approbation, that is, accept his deſire, or hear with effect, that is, grant the thing deſired.

Verſ.4. *Stand in awe and ſinne not, commune with your own heart upon your bed, and be ſtill.*] Here are four duties, 1. Stand in awe of God. 2. Sin not. 3. How to keep us from ſinne, commune with your own heart upon your bed; and be ſtill, in unquiet times have a quiet heart.

Verſ.6. *There be many that ſay, Who will ſhew us any good.*] The word tranſlated *Say*, ſignifies alſo *think*, there is *verbum cordis & oris*.

Who will ſhew us any good?] It is uſual with the Hebrews to expreſs wiſhes by queſtions, *Pſal.*14.4. & 1 *Chron.*11.17. *Rom.*7.18.

Shew us.] Cauſe us to ſee, *Oſtendere bonum eſt benefacere, Vide* Toletum *in Joan.*899. When this word refers to good, it ſignifies to enjoy, as *Eccleſ.* 2.1. & 3.13. being propounded by way of interrogation, it ſignifies a vehement wiſh, as 1 *Chron.*11.17. *Pſal.* 55.7. *Rom.*7.24.

Good.] The word ſignifies real or apparent good, temporall or ſpirituall good; here temporall, as the following words ſhew. *Any* is not in the Hebrew, Who will ſhew us good, as if all happineſs were found in temporall goods.

David *ſpeaks of this as of the concurrent judgments and deſire of all the Saints. It is both an hebraiſm*, thy lightſom countenance, *and a metaphor.* See Numb. 6. 26.

Lord lift thou up the light of thy countenance upon us.] As if he ſhould ſay, Let the moſt of the world ſeek what they will, as riches, pleaſures, and ſo forth, yet my deſire is of thy love and favour above all. The Pſalmiſt uſeth ſuch expreſſions often, *Cauſe thy face to ſhine upon us*, Pſal. 119. 130. It is a metaphor from the Spring-ſunne riſing, the trees bud and bloſſom, the birds ſing, and all things flouriſh and rejoyce thereat, or from the cheerfull countenance of men, *Gen.*31.5. All affections are diſplaied in the countenance, that is, give us a cheerfull ſenſe of thy reconciliation with us. This lifting up of his face is oppoſed to hiding of his face, a ſign of his anger, *Iſa* 54.8.

Verſ.5. *Thou haſt put gladneſs in my heart.*] The gladneſs is greater, and put into the heart, more intimate.

See Iſa.9.3. Judg.9.27.

More than in the time that their corn and their wine increaſed.] Theirs in regard of poſſeſſion, eſtimation and choice, they placed their happineſſe in theſe earthly things.

PSAL.

PSAL. V.

Verſe 3.

IN the morning will I direct my prayer unto thee, and look up] Here are two military words, 1. Marſhal his prayer, Order it as in battel-array, *Job* 33. 5. & 32. 14. 2. Would be a Spie upon a Tower to ſee whether he prevailed, whether he got the day, *Hab.* 2. 1.

i. e. Tempeſtivè faciam ut audias me. *Junius.* Significantius ad verba accingam, aut ordinabo me tibi, militis inſtar ſtrenui, qui ad primum quodque tubæ ſignum, paratus ad arma incunctanter exilit. *Martin. & Rod.*

Verſ. 4. *For thou art not a God that haſt pleaſure in wickedneſſe*] He deſcribes God from his own nature; As if he ſhould ſay, O God, thou wilt free me from *Saul* and his wicked flatterers, becauſe thou art ſuch a God as haſt not pleaſure in wickedneſs. See *Hab.* 1. 12.

Verſ. 6. *I will come into thy houſe in the multitude of thy mercy*] That is, The Court of the houſe. See *Nehem.* 6. 11. truſting in thy mercy.

Will I worſhip] Bow my ſelf, *Incurvabo me.* Jun.

Verſ. 9. *Their inward part is very wickedneſſe*] Wickedneſſes, *Heb.* in the abſtract and plural number.

Verſ. 12. *Wilt bleſſe the righteous*] *Benedicere in Deo eſt benefacere.*

With favour thou wilt compaſſe him as with a ſhield] The Hebrew word ſignifies to compaſs about as the crown the head, *Coronabis eum.* Chald. Par. Arias Montan. the *LXX.* and *Vulg. Lat. Coronaſti nos.*

PSAL. VI.

Verſe 1.

O *Lord rebuke me not in thine anger, neither chaſten me in thy hot diſpleaſure.*] A Father ſaith; he doth not ſay, Lord rebuke me not at all, but not in thy wrath; nor do not chaſten me at all *(For he chaſteneth every ſon whom he receiveth)* but chaſten me not in thy diſpleaſure.

Pſal. 38. 2. Jer. 10. 24.

Verſ. 6. *All the night I make my bed to ſwim, I water my couch with my tears.*] Theſe are exceſſive figurative ſpeeches, to expreſs the greatneſs of his ſorrow. In the Hebrew they are alſo in the future time, I ſhall melt, I ſhall make ſwim, that is, I uſually melt and bathe, noting the continuance of his affliction.

Totus ecce liqueſco lacrymando,
Ipſis dum gemo conſcius tenebris,
Thoro præ lacrymis meis madente,
Thoro, inquam, in lacrymis meis natante. Beza.

Quanquam hyperbolicæ ſunt loquutiones, non tamen poëtice amplificat *David* ſuum mœrorem ſed verè & ſimpliciter, quam durus acerbuſque fuerit declarat. *Calv.*

Verſ. 9. *The Lord hath heard my ſupplication; the Lord will receive my prayer.*] Sometimes God neither hears nor receives a prayer, as of the wicked: Sometimes he hears and doth not receive, *Quando audit pios ad ſalutem, non accipit autem ad voluntatem eorum, cùm nempe non conveniat cum ipſorum ſalute,* as *Paul* when he ſought to be freed from the Angel he was not freed, 2 *Cor.* 12. Sometimes he both hears and receives the prayer, as here *David. Cujus & voluntati & ſaluti proſpexerit, & deſideriis illius ſanctis ſatisfecit.*

PSAL. VII.

Hoc eſt, Æthiopis de Saule Cis filio explanant, quem aiunt Æthiopem ibi nuncupari propter morum improbitatem. Drus. Prov. Claſſ. 2, 3. *Saul Æthiopem* vocat propter ſanguinarios, & tetros, & crudeles mores. *Hieron.*

Cuſh the Benjamite.] *Cuſh*, that is, an *Æthiopian* or Blackmoor, *Saul* ſo called for his black and ill conditions, otherwiſe he was an *Iſraelite* of the Tribe of *Benjamin*. Becauſe (ſaith *R. David Kimchi* in loc.) he carried himſelf as an *Æthiopian*, as the *Æthiopian* doth not change his skin, ſo *Saul* did not change his hatred toward *David*.

See Numb.1. 52. & Chap.2. Alluſit *David* ad coronam populi quæ Regem ſuum in ſolenni conventu circundat. *Calvin.*

Verſ.7. *So ſhall the Congregation of the people compaſs thee about.*] It is an alluſion unto the manner of the peoples compaſſing the Mount of God, and the Tabernacle in the wilderneſs.

Verſ. 12. *If he turn not, he will whet his Sword, he hath bent his Bow, and made it ready.*] There is mention made of two ſorts of weapons which in the battels of old time did the greateſt hurt to the enemy, the Sword and the Bow, the Sword when he was at hand, the Bow when he was far off.

PSAL. VIII.

Verſe 2.

Sicut fundamentum principium eſt ædificii ita & ſuctio primum eſt, unde cognoſcitur miſericordia Dei erga homines qua afficit eos mox atque in mundum prodierunt. Quoniam paravit ei ſanctus benedictus Deus foramen in mam illis (matris ſuæ) anguſtum inſtar foraminis ejus, non nimium amplum, aliâs enim inundaret lac abſque expreſſione, intraretque in os infantis plus quam neceſſe eſſet, quod non fieret ſine faſtidio, ſic quoque ſi nimis anguſtum eſſet foramen, jam difficile eſſet puero lac elicere, neque hoc ipſum fieri poſſet abſque dolore labiorum ſuorum, quare omnia in modo & menſura fecit Deus. *R. D. Kimchi. in loc.* Ex mirabili ſtructura mammarum ad alendos infantes eo alimento cui in utero aſſueverunt, quas mammas ſine ullo magiſtro attrahunt infantes. *Grot.* in loc.

Out of the mouth of babes and ſucklings haſt thou ordained ſtrength.] Not only the providence of God in new-born babes, framing them in the belly, providing nouriſhment for them when they are born, and making them to ſuck the breſts; but alſo the giving of ſaving knowledge to ſome of them in their tender years, is able to refute all Atheiſts, and profane deſpiſers of the glory of the Lord. *Dickſon.*

Some apply it to the preaching of the Goſpel by the Apoſtles and Miniſters of the Goſpel.

Strengthen their mouths in confeſſion, *Luke* 21.25. In prayers: See *Revel.*11. 5, 6. The cry of a childe moves the bowels of a father.

The Apoſtle expounds it, Heb.2.5,7.

The enemy.] All imployed by the Devil.

And the avenger.] The Devil principally, he ſins properly out of revenge to God.

Quoniam cœli & ſumma facilitate abſte ſunt creati, & valde artificioſè conditi, ut ſubtilia ac pretioſa opera, quæ ſummi artifices non corporis rebore, non manibus, ſed ſummis digitis conficiunt, ut vel maximè pictores phrygiones *Etz bagnoth* à Rad. *Tſabang* pinxit nomen habet, quòd ſint potiſſimum pingendi inſtrumentum *Tarnov.* in loc.

Verſ. 3. *The work of thy fingers.*] Not the works of his hands, but of his fingers, to note his ſingular induſtry, his exquiſite workmanſhip and art, and alſo his ſpecial love and care over theſe works.

Verſ. 4. *What is man, that thou art mindfull of him? and the ſon of man that thou viſiteſt him?*] He ſpeaks of Chriſt as Mediator. See *Heb.*2.5.

Viſit.] Not as the day-ſpring from on high doth the earth, *Luke* 1.78. but, as if

if a great Prince ſhould go into an Hoſpital to look on a loathſome diſeaſed creature.

Verſ. 5. *For thou haſt made him a little lower than the Angels, and haſt crowned him with glory and honour.*] It is ſpoken of Chriſt, as the Apoſtle expounds it, *Heb.* 2. 6, 7. Who was a little time lower than the Angels (ſo it may well be rendred) in reſpect of his ſufferings and death. See *Junius.* Or he was made *a little lower than the Angels*, in taking upon him our Nature; The Angelical Nature being higher than the Humane, as conſidered in it ſelf.

Verſ. 6. *Thou madeſt him to have dominion over the works of thy hands*] It is not ſpoken of Chriſt as God, ſo he had a natural Kingdom, but this is by donation, Chriſt as Mediator.

PSAL. IX.

Verſe 10.

AND they that know thy Name will put their truſt in thee.] Know thy name ſpiritually, experimentally, eſpecially his Goodneſs, Power, Faithfulneſs and Wiſdom. See *Iſa.* 30. 18.

Verſ. 13. *Liftſt me up from the gates of death*] Natural, Spiritual, and Eternal Death.

Verſ. 16. *The wicked is ſnared in the work of his own hands, Higgaion, Selah.*] *Goliah* was killed with his own Sword. *R. David Kimchi.*

Or his Palms, the wicked's own hands, called the palms or hollows for the ſecret manner of working. Pſal. 17. 4.

Chriſts Juſtice hath two acclamatory Notes, *Higgaion, Selah*, the like is not found in all the Scripture, as worthy both of preſent admiration and perpetual Meditation.

Selah is uſed ninety two times in Scripture, as theſe joyned here, ſignifie extraordinary praiſe, joy, meditation.

Rem meditandam ſummè. *Jun. Higgaion Selah* eſt acclamatio vel epiphonema, continens admonitionem de officio noſtro circa mirabilia Dei opera; quod ſcilicet ſingulari affectu, & ſummo ſtudio debemus illa meditari. *Amſ.* Meditatio Sæla. *Paul. Faz.* Salus iſta nobis meditatio & confeſſio. R. *Dav. Kimchi.*

Verſ. 20 *Put them in fear, O Lord: that the Nations may know themſelves to be but men.*] That is, weak, mortal, miſerable, in Hebrew *Enoſh*, given to every man for his dolefull ſtate and mortality, *Pſal.* 8. 5.

PSAL. X.

Verſe 1.

THis Pſalm is in the Greek verſion a continuance and part of the former ninth; Whereupon the account of the Pſalms following, doth in the Greek books, and ſuch as follow them, differ from the Hebrew; the 11th Pſalm being reckoned for the 10th, the 12th for the 11th, and ſo forward: Yet to make up the number of 150 Pſalms, they divide the 147 into two, Likewiſe the 114th and 115th Pſalms they make one, and the 116th they part in two. *Ainſw.*

Pſalmum iſtum non dictavit de ſingulari quadam re, ſed ut ſit oratio, quam orare poteſt quivis homo conſtitutus in tribulatione propter inimicos ſuos. Narrat autem in eo vias impii opprimentis pauperem, qui non poteſt ſeipſum ab eo eripere. *R. D. Kimch.*

Verſ. 1. *Why ſtandeſt thou afar off, O Lord?*] Heb. *Why wilt thou ſtand?* This form of expoſtulation implieth an earneſt prayer, *Lord, ſtand not far off.*

Why hideſt thou thy ſelf?] Heb. *Why wilt thou hide*, (viz.) *thine eyes*, as *Iſa.* 1. 15.

Ab hoc Pſalmo uſque ad 147. diſcrepant Ebræi à Græcis in Pſalmorum citatione. Nos Ebræos, Pontificii Græcos & Vulgatam Latinam, quæ ex Græco tranſlata eſt, ſequuntur: Qui nobis eſt 11. ipſis eſt 10. cauſa differentiæ hæc eſt Græci Pſalmos 9. & 10. in unum conflarunt. Hinc Pſalmus nobis 11. ipſis eſt 10. Ea diſſenſio excurrit, uſque ad Pſ. 147. Illum enim rurſum diſtribuerunt in duos. Credo ut 150. Pſalmos haberent. Alias tantùm 149 numeraſſent. *Amam* Antib. Bibl. l. 3.

Verſ. 3. *And bleſſeth the covetous whom the Lord abhorreth.*] He thinks him not bleſſed, becauſe he doth covet, but becauſe he hath the things he longs for: Or it may be read, and ſo is by *Ainſworth*, The coveteous bleſſeth himſelf, he abhorreth the Lord, ſo in the Margent, ſometimes expreſly he ſets his heart againſt God, ever interpretatively.

Verſ. 4. *God is not in all his thoughts.*] Or, all his thoughts are, there is no God, *Nullum eſſe Deum, hæſunt omnes cogitationes ejus.* Jun. The Text will bear both. He ſtudieth Atheiſm, as *Pſal.*14.1.

Verſ. 5. *As for all his enemies he puffeth at them.*] The geſture of one contemning and refuſing a thing with pride, as *Mal.*1.13.

Verſ. 11. *He hath ſaid in his heart, God hath forgotten.*] *Oblivio & reminiſcentia ſunt rerum præteritarum,* All things are preſent with God.

The Chaldee ſaith, in te ſperabunt pauperes tui.

Verſ. 14. *The poor committeth himſelf to thee.*] That is, his wayes and ſoul.

Verſ. 17. *Lord thou haſt heard the deſire of the humble.*] That is, of humbled perſons, and them which are in diſtreſs either of body or minde.

Thou wilt prepare their heart, thou wilt cauſe thine ear to hear.] That is, he prepares our hearts to put up our deſires, and layes a command upon his own ear to hear.

PSAL. XI.

Verſe 1.

Sicut avis quæ volat de monte in montem de nido in nidum. *Kimchi.* Vide Cl. *Gatak.* Cinnum *l.* 2. *c.* 18.

Flee as a Bird to your Mountain.] This noteth his danger, who was hunted as a Partrich on the mountains, 1 *Sam.*26.20. and his fear, as in *Iſa.*16.2.

Videtur *David* per fundamenta intelligere extrema illa media quibus violentæ *Saulis* perſecutioni reſiſtere conabatur. *q.d.* Omnia mihi ſubſiſtendi media præciduntur. *Hulſius* in loc.

Verſ. 3. *If the foundations be deſtroyed, what can the righteous do?*] That is, Laws are nothing worth. See *Pſal.*82.5. *Grotius.*

Verſ. 5. *His ſoul hateth.*] That is, Gods ſoul doth hate, ſee *Levit.*26.11. When the *Hebrews* would expreſs a thing highly, they ſay, my ſoul, *Saw ye him, whom my ſoul loveth?* Cant.6. *My ſoul rejoyceth in God my Saviour,* ſaid the bleſſed Virgin, *Luk.*1.

Verſ. 6. *Upon the wicked.*] That is, the hypocrite.

He ſhall rain ſnares.] Some expound it of enſnaring the conſcience.

Fire and brimſtone. Such was the wrath that fell on *Sodom,* and the Cities by it, *Gen.*19.24. and figureth the vengeance of eternal fire.

A choice expreſſion.

Verſ. 7. *For the righteous Lord loveth righteouſneſs.*] Loveth vehemently righteouſneſſes, *Heb.* Inward and outward righteouſneſs, all manner of righteouſneſs in all the actings, that is, righteous perſons, the Abſtract for the Concrete, and in the plural number, to ſhew, that he only is righteous, who hath all the parts and kindes of righteouſneſs, ſo the word is in the plural, *Iſa.*35.15.

Or, Their Faces, *in myſtery of the holy Trinitie.*

His Countenance.] Heb. *His faces,* Every diſcovery of God in mercy is his face, they ſhall have all his ſeveral wayes of gracious diſcovery, all the wayes of love and delight.

See Pſalm 149. 2. *Ainſworth.*

CHAP.

PSAL. XII.

Verse 2.

They speak vanity.] They speak injuriously, every one deceiveth, or would circumvent and overreach his neighbour. See *Psal.*25.4.

With a double heart do they speak.] Heb. An heart and a heart. Corde & animo duplici, verbis Salustii diceres aliud clausum in pectore aliud in lingua promptum habent. Reperitur & cum negatione, 1 *Paralip.* 13.33.

Vers. 6. *As silver tried in the fornace of earth.*] He speaks *de experientia viva sanctorum*, every time any promise is fulfilled, there is a trial of the sincerity of Gods intention. i. Bona fide unanimiter. *Druf* Prov. Class.2.l.3.

Purified seven times.] That is, Compleatly and perfectly; compare *Ps.*119.164. with *Psal.*34.1. *Id est*, Optimè & sæpè numerus finitus pro infinito, ut *Prov.*6.31. Jun.

PSAL. XIII.

Verse 1.

Hide thy face.] That is, Withdraw thy favour. This is contrary to the lifting up of the light of Gods face, *Psal.* 4. 7. and importeth trouble and grief, and is caused by sinne, the Prophet often prayeth against it, *Psal.* 30. 8. & 104. 29. & 88. 15. & 69. 18. & 102. 3. & 243. 7. & 27. 9.

PSAL. XIV.

Vers. 1.

The fool hath said in his heart, there is no God.] It is rather an option, than an opinion, *Austin.* He could be content there were none. Omnis peccans stultus. *As* Pharaoh, *Who is the Lord?*

In his heart.] None dare speak it, though he dare think it.

There is none that doth good.] Of these three verses, the first, the second, the third, see *Junius* lib. 2. Parallel. 4. *Rom.*3.10,11,12. *Isa.*59.7,8. Hæc phrasis hunc sensum admittere potest. Impius sibi hoc persuadere conatur, aut sibi aliter tamen sentienti. & convicto satis impenere satagit, non esse numen, verum hoc ipsum nequit. 2. *Impius dicit in corde suo*, id est, ita secum tacite loquutus est impius, non est Deus, vel utinam non esset Deus, *Gen* 23.41. *in corde dicere*, nihil aliud significat, quam tacite secum contendere, & quasi murmurando quippiam proferre. Nisi enim ea phrasis ita acciperetur, non potuisset *Esaui* cogitatio, si tantum cordis fuisset, non oris citra peculiarem revelationem *Rebeccæ* innotuisse. 3. *Impius dicit in corde suo, non est Deus*, id est, Deus non est objectum cogitationum ejus, neque circa divina sollicitus est, prophanis intentus; præsertim cum ita vivat, ac si non esset Deus, ac nullo sensu, aut reverentia numinis tangeretur, *Psal.*6.14. *Paul.Voetii* Theolog.naturalis Reformata. c. 2.

Vers. 3. *They are altogether become filthy.*] Or rotten and stinking. Metaphora verbi sumitur à vinis acidis, nam recedere venuste admodum usurpatur ab Ebræis de vino quando in vappam resolvitur, ut *Hos.* 4. 18. *Druf.* Observat. Sac. l.2. c.11.

There is none that doth good, no not one.] That is, Very few, naturally considered, *Non est qui faciat bonum.* Jun. *Id latinius diceretur non est qui faciat bene, ne quidem unus.* Druf.*Observ.Sac.*l.2.c.11.

Vers.4. *Have all the workers of iniquity no knowledge, who eat up my people as they eat bread?*] q. d. If they knew whom they did devour, they would never devour them.

My people] That is, The poor, they are Gods people, both becauſe they are within the Covenant, as alſo in reſpect of their eſtate and condition, becauſe they are poor the Lord taketh protection of them.

As they eat bread.] Without fear and reſiſtance, with delight, continually.

1. A tyrannide Satanæ & ſervitute peccati. *Junius.*

Verſ. 7. *When the Lord bringeth back the Captivity of his people, Jacob ſhall rejoyce, and Iſrael ſhall be glad.*] He means it of the ſpiritual Captivity (for neither his, nor his Subjects in his time were moleſted with the natural, God having ſubdued to him all his enemies round about) then *Jacob* and *Iſrael*, that is, all Gods choſen ſo delivered ſhall rejoyce and be glad.

PSAL. XV.

THe ſubſtance of the whole Pſalm is a Queſtion and an Anſwer.

The Queſtion is, Who are the members of Gods Church upon earth, that ſhall come to life eternal in Heaven?

Verſ 1. *Who ſhall abide in thy Tabernacle?*] That is, Who ſhall have communion with the Church here?

Tabernacle fitly expreſſeth the movable eſtate of the Church in this world, *Exod.* 26. 2 *Sam.* 7. 1, 6. 1 *Chron.* 17. 5.

Who ſhall dwell in thy holy hill?] Be received to Heaven: This notes a durable eſtate. *Ainſw.* And *Grotius* interprets it of Mount *Sion*, Pſal. 2. 6. *In* Sione *regia* Davidis, *ubi tunc erat arca.* Grot.

The Anſwer is made in the reſt of the Pſalm. And in this Anſwer is contained a Deſcription of the parties:

1. By their Properties and Marks, *verſ.* 2.

It meaneth the integrity that is before God in heart and ſpirit, Ge. 17. 1. Deut. 18. 13. Matth. 5. 48. *This muſt firſt be in the heart,* Pſal. 119. 80. *then in the ways* Pſal. 18. 33. & 119. 1.

1. *He that walketh uprightly.*] That is, In truth and ſincerity of Religion, which ſtandeth in the ſincerity of faith, and a good conſcience.
2. *And worketh righteouſneſs.*] He ſpeaks of particular juſtice here, that whereby we give to every man his right or due.
3. *And ſpeaketh the truth in his heart.*] Without all guile or flattery.

And becauſe we are eaſily deceived in general ſins, in the third, fourth and fifth verſes, there are ſet down more evident and ſenſible notes of ſincerity, juſtice and truth.

Verſ. 3. *He that backbiteth not with his tongue.*] That is, Speaks to his neighbours diſgrace behinde his back.

Nor doth evil to his Neighbour.] In any act of injuſtice or cruelty to his hurt.

Nor taketh up a reproach againſt his Neighbour.] That is, Receives and entertains willingly any reproachfull tale againſt him. Some expound it, Greedy to take it up when another reports it. The word ſignifies *elevare*, to lift up a report, one ſayes a little, and he ſayes more.

Non accepit, nempe in os ſuum. ut Exod. 20. 7. *Grot.*

Verſ. 4. *In whoſe eyes a vile perſon is contemned.*] He contemns wicked perſons. See examples of ſuch carriage, 2 *King.* 13. 14. *Eſth.* 3. 2. *Luk.* 23. 9.

But he honoureth them that fear the Lord.]

He that ſweareth to his own hurt, and changeth not.] Makes conſcience of his word and promiſe, eſpecially if it be confirmed by oath.

Heb. *Silver*, that is, *Money uſually made of ſilver.*

Verſ. 5. *He that putteth not out his money to uſury.*] Some interpret it of oppreſſive lending: Others of taking increaſe for bare lending to the poor. Uſury is fitly called *Biting*, becauſe it conſumeth the borrower and his ſubſtance.

Nor taketh reward againſt the innocent.] Gives teſtimony without bribery or partiality.

He that doth theſe things ſhall never be moved.] He that in his endeavour doth all theſe things ſhall never be cut off from the Church as an Hypocrite.

Hæc quiſquis vitam ratione exegerit; ille.
Ille Dei fœlix æternum monte quieſcat. Beza.

PSAL.

PSAL. XVI.

THe whole Pſalm (ſay ſome) is to be underſtood of Chriſt, as well as *David*, as *Act.* 2 ſhews. Vide *Rivetum.*

Verſ. 2. *My goodneſs extendeth not to thee.*

3. *But to the Saints that are in the earth; and to the excellent in whom is all my delight.*] It was from the Father that Chriſt was ſent, and that his ſervice was accepted, as Mediator, it may be opened by *Heb.* 10 5. God was not profited by all that he did. *In reſpect of his eſſential glory.* Merita Chriſti habent in ſe gratiam inviſceratam *Iuclytis.* Arias Montanus. *Magnificis in operibus bonis.* Chald. Paraph. *Magnificis.* Junius.

The Excellent.] The word in the original ſignifies the magnificent ones, thoſe which have magnificent ſpirits, and are exceeding glorious.

Verſ. 4. *Their drink offerings of bloud will I not offer.*] The drink-offerings were an appendix to other Offerings. They ſignifie two things, 1. The pouring out of their ſouls in the ſervice of God. 2. The ſatisfaction that they took therein. *Paul* alludes to this, *Phil.* 2. 17. Vide *Gataker. Cinnum.* l. 2. c. 10. Potabant enim gentes iſtæ ſanguinem ſacrificiorum, ſæpè & humanum *Grotius.* Vide *Rivetum* & *Junium* in loc.

Some think he means the *Gentiles* which poured out bloud as a drink-offering.

Pariſienſis de legibus gives three reaſons why their drink-offerings were of bloud, *Major Honor, Difficilior Servitus, Humilior Subjectio.* Nothing ſo near to the ſoul as the bloud; Therefore it was a greater honour to the Devil, yea the bloud of their Sonnes and Daughters. God required but the bloud of beaſts.

Verſ. 5. *The Lord is the portion of mine inheritance.*] Chriſt ſpeaks this as Mediator, thou maintaineſt my lot. Some referre it to the words following, Chriſts inheritance in his people: Others to the words fore-going, God is my portion, both may be meant.

Verſ. 6. *The lines or cords are fallen unto me in pleaſant places.*] An alluſion to the diviſion of inheritances, which was by lines, *Pſal.* 105. 11. & 78. 55. 2 *Sam* 8. 2.

Verſ. 7. *My reins alſo inſtruct me in the night ſeaſon.*] My moſt inward thoughts chaſten me for my daily ſins. The reins are the inmoſt parts of a man, *Pſal.* 26. 2. *Pſal.* 139. 3. *Pſal.* 51. 8. Cor intelligit renes conſulunt.

Junius thus explains it, *Spiritus ejus omni quietis tempore intimas meas voluntates, & ſtudia dirigit, quorum ſedem renibus Scriptura tribuit.*

Verſ. 8. *I have ſet the Lord alwayes before me.*] As a Judge and obſerver in point of reverence and dependance.

There are three things in that expreſſion, 1. *Dignitas objecti*, the object he alwayes looked upon, God. 2. *Firmitas fidei*, Chriſt walkt by faith as well as we, though not faith in a Mediatour. 3. *Temporis diuturnitas*, lookt alwayes on him.

Becauſe he is at my right hand.] Will ſtand by me as a ſecond.

I ſhall not be moved.] Shall keep my ſtanding in the way of grace.

Verſ. 10. *For thou wilt not leave my ſoul in hell, neither wilt thou ſuffer thine holy one to ſee corruption.*] Neither by way of putrefaction here, nor diſſolution hereafter. De his verſibus 8, 9, 10, 11 Vide *Jun.* l. 1. Paral. 88. Doway *notes.*

Act. 2. 25, 26, 27, 28. *Nor my body in the grave, nor my ſoul,* in ſtatu ſeparato, *from the body.*

Now *Calvin* and *Beza* ſometime corrupt this Text, alwayes pervert the ſenſe, and moſt abſurdly oppoſe themſelves againſt all ancient holy Fathers concerning the Article of Chriſts deſcending in ſoul into the part of hell called *Limbus Patrum* is largely noted, *Gen.* 37. *Act.* 2. & 1 *Pet.* 3. and Proteſtants here tranſlate *grave* for *hell.* But of this place *Rivet* ſolidly diſputes in his Comment, ſo doth *Chamier*, *Junius*,

Junius, *Ames* upon *Bellarmines* 2d Controversie. *Beza* and *Drusius* upon the 2d of the *Acts*.

See Ainsw. Vide *Amamæ* Antib. Bib. l. 3.

Vers. 11. *Thou wilt shew me the path of life.*] Christ speaks this of himself, his glory; For he spake before of his own Resurrection. *Rivet* saith, It is to be understood of experimental knowledge, when the thing it self is given and possessed.

In thy presence is fulnesse of joy, at thy right hand there are pleasures for ever more.] Pleasure is the sweetness of joy, the joyes that the Saints have there, shall be sweet and refreshing.

Ut plenam illam lætitiam exprimat Propheta, utitur plurali numero lætitiarum, ut una sit instar omnium, & in se comprehendat, veram omnem lætandi materiam, omne lætitiarum genus, & earum copiosissimam abundantiam. Rivet. in loc.

PSAL. XVII.

Verse 3.

Hinc ostendo clamasse me quoniam exaudisti me. Aug. de Civit. Dei. lib. 11. cap. 14.

I *Am purposed.*] That is, I have designed so, *Psal.* 37. 12.

Vers. 6. *I have called upon thee, for thou wilt hear me, O God.*] I do call upon thee, because thou hearest me, O strong God. So *Junius*.

Id est, Studiosissimè, ut homo solet pupillam oculi sui. Sic *Deut.* 32. 10. Junius.

Vers. 8. *Keep me as the apple of the eye.*] *David* to express the special care that God hath over his sons, saith thus, thou hast a special care over me, thou guardest me many wayes, as the apple of the eye is guarded with five tunicles.

Vers. 10. *They are inclosed in their own fat.*] That is, They are very fat, *Et desideriis suis omnibus circumfluunt*, Jun.

i. Observant me & meos. *Junius.* Declinando & speculando aucupum instar laqueos nobis ponunt. Vide *Psal.* 10. 10. *Hulsius* in notis.

Vers. 11. *They have now compassed us in our steps*] And elswhere, *They mark my steps.* It is an allusion to hunters, who go poring upon the ground to prick the Hare, or to finde the print of the Hares claw, when the Hounds are at a losse, and can make nothing of it by the sent.

Vers. 14. *From men which are thy hand*] Wicked men are so called, because of their violence, so the scourge of God.

Men of the world] Meer worldly men, whose spirits, desires, hopes, ends are worldly. See next words.

The Saints may have a great part in this life, but it is not their portion.

Which have their portion in this life,] Two things make a thing ones portion, 1. That which he chooseth. 2. That wherein he receives satisfaction, *hoc est, Nihil cum altera vita commune habent.* Jun.

i. Optimis rebus metonymia. *Jun.*

Whose belly thou fillest with thy hid treasure] It is hid to them who it is that filleth their bellies, *viz.* God; They know him not, neither do they acknowledge his gifts.

Out of the sleep of death, death is a sleep. Isa. 26. 19. *i.* Resurgam è mortuis *Junius.* Cum tenebræ mortalitatis transierint mane astabo & contemplabor. *Aug.* Videbo te perfectissimè sicuti es, & similis ero tibi quum patefactus fuerit Christus glorioso adventu suo. *Jun.*

Vers. 15. *I shall be satisfied, when I awake, with thy likeness*] The perfection of the Image of God wrought in the Saints after this life. *Mollerus* seems to approve of this. The Spirit of God useth but this and two other words, for the Image of God in us. This word is used for a corporeal similitude, *Exod.* 20. 4. 2. Intellectual, *Numb.* 20. 8. so here, God shall then gloriously manifest himself to his people.

Wt

With thy likeneſſe] It may be referred to awake with, or in thy Image, having thy glory imprinted upon me, 1 *Cor.* 15.49. or it may be referred to ſatisfie, I ſhall be perfectly like thee, both of them may be taken in, as 1 *John* 3.2.

PSAL. XVIII.

The ſervant of the Lord] So in the Title of the 36th Pſalm, ſo called, 1. For his eminent holineſſe, a man after Gods own heart.

2. Becauſe of his publick imployment, fought the Lords battels, had thirty deliverances, and eight from *Saul*, his ſpecial enemy.

The hand of Saul, *the palm or flat of the hand*, Heb. *The fiſt of* Saul.

Verſ. 2. *The Lord is my rock, and my fortreſſe, and my deliverer, my God, and my ſtrength in whom I will truſt, my buckler, and the horn of my ſalvation, and my high Tower.*] *q. d.* There is an allſufficiency in God on which I will relie.

In this one verſe *David* hath nine ſeveral expreſſions, to ſhew God to be the full object of his faith in the times of all his diſtreſſes; As 1. He is *Jehovah*. 2. He is my Rock. 3. My Fortreſſe. 4. My Deliverer. 5. My God. 6. My Strength. 7. My Buckler. 8. The Horn of my Salvation. 9. My high Tower.

Verſ. 4. *The ſtouds of ungodly men made me afraid*] It is frequent in Scripture to compare Nations and people to waters, eſpecially in the *Revelation*, when violent to flouds.

Heb. *Of* Belial.

Verſ. 20. *The Lord rewarded me according to my righteouſneſſe.*]

Object. *Pſal.* 143.2.

Anſw. There is a two-fold Righteouſneſſe, One of the Cauſe, Another of the Perſon; His Cauſe was good, there was no ſuch thing as they laid to his charge, *But in thy ſight, no fleſh living ſhall be juſtified*, in reſpect of the righteouſneſſe of the perſon.

Verſ. 21. *I have not wickedly departed from my God*] Though I have and do ſin every day, yet is not a departure from God.

Non unum aliquem lapſum ſignificat.

Verſ. 23. *I was alſo upright before him, and I kept my ſelf from mine iniquity*] Some conceive this ſin was lying. *David* often diſſembled, therefore he prayeth *Pſal.* 119. *Take from me the way of lying:* Others think it was uncleanneſſe, therefore he ſaith in the ſame Pſalm, *Turn away mine eyes from beholding vanity.*

Some ſinne which he more ſpecially was in love with, which he was moſt eaſily drawn into, and whereby he had been moſt enſnared.

Verſ. 25,26. *With the merciſull thou wilt ſhew thy ſelf merciſull, with an upright man thou wilt ſhew thy ſelf upright.*

With the pure thou wilt ſhow thy ſelf pure, and with the froward thou wilt ſhew thy ſelf froward.]

In the three former words, the ſame word is uſed both of God and man, but here two divers words. The word that concerns man is uſed once more, Job 9. 20.

The meaning is no more in general, but Gods judgement ſhall agree with their manners. God will carry himſelf otherwiſe to the wicked than the godly. God reckons up three kinds of good men, Merciſull, Upright and Pure; Froward, Crooked or Perverſe is oppoſed to all three, 2 *Sam.* 22. 27. The ſame matter is handled, but the letters tranſpoſed, to note ſome ſingular thing in this, how the Lord changeth himſelf to the ſubtil and crafty deceivers, and takes them in their own craft.

Rectè exponit *Kimchi* juxta conſuetudinem, perverſitatem e us ei retribues. Similis loquendi modus eſt, *Levit.* 26.24. Oſtendit Propheta Dei quòd unicuique redda: ſecundum opera ſua, & ſicut cum benignis benignè agere ſoleat, ſic quoque efficiat, ut impiis & perverſis infœliciter & perverſe omnia cedant, idem Hebraiſmus occurrit, 2 *Sam.* 22.27. *Hu ſius.*

Verſ. 32. *It is God that girdeth me with ſtrength*] That is, Raiſeth up a ſtrong reſolution in me.

i. Fortem me reddit. Metaphora vel à baltheo, vel ab ipſis renibus ſumpta, in quibus Scriptura quandoque vigorem ac robur collocat. *Feſtii* Adverſ. Sac. l. 5. c. 9.

Verſ. 33. *He maketh my feet like* * *Hindes feet, and ſetteth me upon my high places*] 2 *Sam.* 22.24. *Hab.* 3.19.

* Proverbii forma dicitur de velociſſimis: Quod ſumptum ab ejus animantis pernicitate quæ tanta eſt, ut Ægyptii ſacerdotes in hieroglyphicis non aliter velocitatem ſignificaverint, quàm per cervum currentem, velociores fœminæ, cum pondere nullo ſupervacuo graventur. *Druſ.* Prov. Claſſ. 2. l. 5.

PSAL.

PSAL. XIX.

Verſe 1.

Lumen naturæ. Quod ſint hominibus veluti præcones quidam ſapientiæ Dei. *Rivet.*

The Heavens declare the glory of God] That is, Offer unto us fit occaſion of glorifying God when we ſee their excellency and order.

Eructat ſermonem, i. Indeſinenter profundit, ut fons perennis aquas profundit largiter; Metaphora. *Junius.* Vide *Jun.* lib. 2. Paral. 16. *Rom.* 10. 18, 19, 20, 21. *Iſa.* 65. 1, 2. *Deut.* 32. 21.

Verſ. 2. *Day unto day uttereth ſpeech*] That is, The providences and turnings of every day declare the glory of God, and ſhew his handy work.

Verſ. 4. *Their line is gone out through all the world.*] By which word he ſhews, that the heavens being ſo curious a fabrick, made (as it were) by line and level, do clearly, though ſilently preach the skill and perfection of God.

Vide *Junium.*

Verſ. 5. *Which is as a Bridegroom coming out of his Chamber*] Becauſe his beams are prolifical.

Lumen gratiæ.

Verſ. 7. *The Law of the Lord is perfect*] Having ſpoken in the beginning of the Pſalm of the Heavens, and Sunne; now he treats of the word of God, which is as neceſſary as the Sunne. *Satius eſt ut Sol non luceat quam ut non doceat* Chryſoſtomus.

The whole word of God, all theſe titles here are uſed promiſcuouſly for the word of God.

Verſ. 9. *The fear of the Lord is clean*] That is, The Doctrine of the fear of God.

Verſ. 10. *Sweeter alſo than honey, and the honey-comb*] He doth not mean the honey-comb barely, that is the veſſel wherein the honey is kept, but the honey that flows or drops immediately, and naturally without any art, which is the pureſt honey.

Recte feciſſe mercedi eſt.

Verſ. 11. *In keeping of them there is great reward.*] And from keeping them, not only a reward after, or for the keeping of them, but the obſerving of Gods Commandments is a reward to it ſelf.

Verſ. 12. *His errours.*] Practical, not Doctrinal.

Cleanſe thou me from ſecret faults. [Secret not only to other men, but himſelf, even ſuch ſecret ſins as grew from errours, of which he ſaid, Who can underſtand his errours?

Hold in by a powerfull and efficacious reſtraint.

Verſ. 13. *Keep back thy ſervant alſo from preſumptuous ſins.*] Two things make a preſumptuous ſin:

1. When committed againſt knowledge.
2. When reſolutely.

Some ſay this Pſalm was penned after *Davids* great revolt from God, he intimates, that there is a great deal of pride and preſumption in every ſuch revolt from the Lord.

The great tranſgreſſion.] That is, The unpardonable ſin, it is above preſumptuous ſins.

Verſ. 14. *Let the words of my mouth.*] The outward acts of prayer and praiſe.

And the meditations of my heart.] That is, Inward ejacnlations.

PSAL. XX.

Verſe 3.

REmember all thy Offerings, and accept thy burnt Sacrifice.] Or turn thy burnt Offering into aſhes. It is tranſlated, the Lord accept, becauſe God had ſometime witneſſed his acceptance by ſending down fire to burn the Sacrifice, *Levit.* 9. 12.

This hath reſpect to the Law, which appointed part of the oblation to be burnt on the Altar to God with Oyl and Incenſe, Levit. 2. 2. *Hoc eſt,* Te & preces tuas graciosè accipiat. Allegorice ad ſacrificiorum oblationem alluditur, quibus ignem de Cœlo quandoque miſit Deus & comburendo in Cinerem converit, eoque grata eſſe ſibi declaravit. *Glaſſ.* Rhet. Sac.

Verſ. 4. *Grant thee according to thine own heart, and fulfill all thy counſel,*] That is, Fulfill not only thy deſire and aim of thy prayer, but in that very way, by that very means, which thy judgement and counſel pitcht upon in thine own thoughts See *Ainſw.*

Verſ. 9. *Save Lord, let the King hear.*] So *Junius*, and we. The *LXX* have it, *Lord, ſave the King, and hear us in the day that we call upon thee.* Ainſworth ſaith, by the King is meant *Chriſt.* Sentiat Rex opem à precibus noſtris. *Grotius.*

PSAL. XXI.

Verſe 3.

FOr thou preventeſt him with the bleſſing of goodneſſe. That is, When *David* never asked ſuch bleſſings at Gods hands, even then did the Lord beſtow his liberal bleſſings upon him, as namely this, when *David* was following his Fathers ſheep, and walking in his calling, thence the Lord took him to be King over *Iſrael.* Meliùs in Hebræo; circumdediſti eum beneficiis bonitatis. *Grotius.* Vide illum in *Pſalm.* 18. 6.

Verſ. 6. *Moſt bleſſed.*] Bleſſings, *Heb.* not *Benedictum*, but *Benedictiones.* See *Calvin*, Full of bleſſings. A good Magiſtrate. *Pones eum benedictiones.* Alias Montanus. Certum eſt hac loquendi forma exprimi uberem bonorum copiam affluere Regi, utmeritò Divinæ benevolentiæ exemplar eſſe poſſit: vel etiam ut inter precandum vulgò futurum ſit ejus nomen celebre ad exemplum. *Calvin.*

PSAL. XXII.

THis Pſalm is a prophecie of the Suffering, Death and Reſurrection of Chriſt, and the glorious fruit that ſhall follow thereupon in the ſeed and ſervice that ſhall be performed unto God. Argumentum Pſalmi, etſi aliqua ex parte & certis tantum verſibus ad *Davidem* accomodari poteſt: tamen non dubitamus propriè ad Chriſtum per inere, de quo *David* per Spiritum Dei prophetavit. *Junius.* Vide *Hieron.*

It is wholly ſpoken in the Perſon of Chriſt, becauſe the New Teſtament doth apply ſundry paſſages of this Pſalm unto Chriſt, as *Mat.* 27. 46. *John* 19. 23, 24. *John* 20. 25, 27. *Heb.* 2. 12. Chriſtus inſtar cervæ matutino tempore horribiliter exagitatus in paſſione ſua fuit. *Glaſſius.*

It is called the Hinde of the morning, *Cantic.* 2. 9 Chriſt is lovely as the Hart. Swift to ſave his Church, as the Hart, *Cantic.* 2. 17. Beſet with Dogs as the Hart, *verſ.* 16. Is at warre with the Serpent, as the Hart. See *Ainſw.*

Cum Chriſtus Pſalmi verba recitaret credendum eſt ea protuliſſe ut habentur in Ebræo, ad quod accedit, quod, qui aderant irriſores, abuſi ſunt paranomaſia nominis *Eli* & *Elia*, ut dicerent Chriſtum *Eliam* appellare. *Rivetus* in loc.

Verſ. 2. *My God, my God.*] *Mi Deus fortis, mi Deus fortis.* Junius. Chriſt ſpeaketh this Pſalm to God his Father. The Hebrew is *Æli, Æli, Lammah gnazabtani*; which words our Lord uttered on the Croſſe, *Matth.* 27. 46. (ſave for the later he uſed the Syriack, *Sabachtani*, of the ſame ſignification) At which the prophane Jews mocked, ſaying, That he called for *Elias*, Matth. 27. 47, 49.

In that he calleth God twice his, and pours out his complaints into his boſom, it is not an obſcure Confeſſion of Faith, ſaith *Calvin*. According to faith, he ſaith, My God, my God: According to preſent feeling, Why haſt thou forſaken me?

Verſ. 3. *But thou art holy, O thou that inhabiteſt the praiſes of Iſrael!*] That is a glorious Title which God hath, *Pſal.* 56. 2. *Tremellius* with the Vulgar renders it, *Laus Iſraëlis*. *Ainſworth*, The praiſes of *Iſrael*, and ſo they apply it to God. He is frequently called the praiſe of *Iſrael*, and *Iſrael* the praiſe of God, *Deut.* 10. 21. *Jer.* 17. 14. as he is called the hope of *Iſrael*, and the fear of *Iſaac*, the object of their praiſe, becauſe the God to whom *Iſrael* gives praiſe: Others reade it as we, or *Inhabiting the praiſes of Iſrael.*

To inhabit praiſe ſignifies two things:

1. That he alwayes gives them matter of praiſe.

2. Makes them to perform the duty of praiſe. Where God hath his conſtant reſidence, he is ſaid to dwell, as in Heaven, and in the ſouls of his people.

Verſ. 4. *Our Fathers truſted in thee, they truſted, and thou didſt deliver them.*] Chriſt helpt his faith in his Agony with the experience of the great things God had done for his people of old.

Non eſt auxiliator, id eſt, Non tantum qui mihi ſit auxilio, ſed etiam qui eſſe poſſit, qui mihi poſſit in tantis malis opem ferre præter te unum, ut inde inferat, tu qui nunquam deſeris eos, qui omnibus rebus deſtituti ad te ſolum opitulatorem in adverſis confugiunt, ne procul diſcedas à me in extremo hoc & gravi conflictu. *Rivetus.*

Verſ. 11. *For there is none to help.*] *Nullus præter te*, Junius. He that looks up to God for help, acknowledgeth that there is no help in any thing elſe.

Verſ. 12. *Many Buls have compaſſed me.*] Now he complains of the cruelty and fury of his enemies: And firſt, He compares them to Buls, then to Lions, and thirdly to Dogs.

Buls] Full of might and malice, *Pſal.* 68. 31. *Scimus ubi accenſa eſt taurorum ira, quàm terribili impetu ferantur.* Calvin.

Strong Buls of Baſhan have beſet me round.] That is, fat ones, that mountain was famous for fat paſtures, *Deut.* 32. 14.

Verſ. 14. *All my bones are out of joynt.*] Diſparted, are ſundred, in the Hebrew, *Et ſeparaverunt ſe.* Rivet.

Vigorem intellegit quem nobis ſuppeditat radicalis humor. *Calvinus.*

Verſ. 15. *My ſtrength is dried up like a potſherd.*] Which is baked in the fire, that is, there is no more moiſture in me than in a bak'd potſheard, he was almoſt reſolved into duſt already.

Verſ. 16. *For Dogs have compaſſed me.*] 1. In reſpect of churliſhneſſe, *Mat.* 7. 6. 2. Of filthineſſe, 2 *Pet.* 1. 22.

Vide *Rivetum* & *Bithnerum* in loc. Ipſi Maſoræ auctores in ſua marginali nota tale quid annotant, quod luculenter evincit de Chriſto patiente intelligendum eſſe verſum. *Glaſſ.* in Philol. Sac. Vide *Junium.*

They pierced my hands and my feet.] Some of the Jews have ſtriven with great malice to corrupt this Text, for in ſtead of *Caru*, they pierced, they will needs reade *Caari*, that is, as a Lion, but the *Maſſorites* who regiſtred the words and letters in the Bible, do teſtifie, (or rather *R. Jacob Chajim* the Compiler of the *Maſora*) that in ſome corrected Copies it is written *Caru*, they pierced, and in the Margent *Caari*, both put together, becauſe they pierced Chriſts

hands

hands and feet with Lion-like cruelty; ſuch a piercing as was like digging, or ſuch a piercing as a Lion maketh with his claws.

The LXX. have it, They pierced my hands. *John Iſaac* the Jew in his anſwer to *Lindanus*, ſaith, that he ſaw an old copy in his kindreds hand, in which the Text had *Caru*.

Verſ.20. *The ſword.*] A violent death, 2 *Sam.*12.10.

My darling.] That is, my ſoul, or my life.

From the power of the dog.] All his enemies which he called dogs before, now he cals *dog*, to ſignifie their union in evil.

Animam unicam vocat, ut & *Pſal.*35.17. quòd ſummo amore etiam complecteretur, ſicut pater unicum filium, *Gen.*22.2. *Hulſius.*

Verſ.21. *Save me from the Lions mouth.*] Full of rage and fury. *See* 2 Tim. 4.17.

Verſ.29. *All they that be fat upon earth.*] Not only men that have a corporall fatneſs, but metaphoricall; the great rich men: *id eſt, ſecundis rebus fruentes, proſperantes; periphraſis.* Junius.

Diſchnei Eretz pingues terræ, per metaphoram dicuntur divites, potentes & ſucculenti, ut *pinguedo terræ*, Gen.27.v.28. & 29. abundantiam frumenti & vini ſignificat. *Rivetus* in loc.

Shall eat.] This refers either to holy things, receiving the word, or ſhall enjoy their worldly good things.

PSAL. XXIII.

Verſe 1.

The Lord is my ſhepherd, I ſhall not want.] This verſe contains a ſummary collection of the whole Pſalm. By the ſupply of one propoſition it makes up a full ſyllogiſm. He whoſe ſhepherd is the Lord cannot want, My ſhepherd is the Lord, Therefore I cannot want.

Rivetus in loc. See *Ainſw.* Videtur David hanc ſimilitudinem libentius uſurpaſſe, quod ipſe curam paſtoritiam aliquando exercuiſſet, & quæcunque ad eam pertinent propria experientia nota haberet. *Rivetus* in loc.

The word Lord, eſpecially in the Pſalmes, and with the note of propriety, notes Chriſt the Mediatour, *Pſal.*110.1. & 147.5. Chriſt often cals himſelf the *good Shepherd* in *John*, Joh.12. and elſwhere. Two things eſpecially commend a ſhepherd, his care and his love.

My ſhepherd.] That is, ſuch a one as hath ſpeciall care of and love to me as his ſheep, See *Pſal.*77.21. & 78.53.

I ſhall not want.] Want is oppoſed, 1. To perfection, *Perfectum eſt cui nihil deeſt*, ſo it implies imperfection. 2. To fruition, ſo it implies deſtitution, deſolation, ſo here.

Verſ.4. *Of the ſhadow of death.*] That is, the greateſt dangers. That darkneſs which comes upon a dying man a little before he gives up the ghoſt. *Tenebræ deſiſſimæ quales oboriuntur jamjam morituris. Vide* Job 10.v.21. *Rivetus.* Phraſis eſt in Scripturis frequens, pro præſentiſſimo periculo, ut *Job* 3.v.5 & 12.22. *Pſal.*44 20. Alludit David ad obſcuros receſſus aut ferarum cavernas: quo ſi quis acceſſerit, ſtatim primo ingreſſu occurret mortis terror. *Calvinus.*

Verſ.5. *My cup runneth over.*] An alluſion to the Hebrew feaſts, one had his portion of meat and cup ſet together. So *Rivet.*

Verſ.6. *Surely goodneſs and mercy ſhall follow me all the daies of my life.*] Not only I ſhall have goodneſs and mercy exerciſed for me now and no more, but they ſhall follow me. The Hebrew word ſignifies to perſecute, to follow *ſummo ſtudio & diligentia.* Its the ſame word that is uſed *Pſal.*34.15.

PSAL. XXIV.

Verſe 1.

Vide *Jun l.2. Paral. c.8.* Vide *Rivetum & Grotium.*

The earth is the Lords and the fulneſs thereof.] The Apoſtle *Paul*, 1 Cor.10. in two places inculcates this ſpeech, *v.*26. & 28. with a different end, and yet moſt conveniently for both, by which he ſhews us, how profitably out of one and the ſame place of Scripture, by neceſſary illation, divers inſtructions may be drawn; and how dexterouſly it is to be done.

Verba Davidis ſic intelligi poſſunt, ut doceat Propheta, quiſnam ab initio creationis aquæ ſitus fuerit, quod ſc. terræ aqua injaceat, *Amama* Antibarb. Bibl. *lib.*3.

Verſ.2. *For thou haſt fonnded it upon the ſeas.*] *viz.* The earth, becauſe the waters which naturally would ſtand above the high mountains, are by the Word of God gathered together, and thruſt under the earth, that the dry land might be inhabited. *See* Job 28 25.

Verſ.6. *This is the generation of them that ſeek him.*] Not only ſo at one age or ſome time, but the generation. *Dor* among the Hebrews is taken, *pro ætate, ſeculo*, and *pro hominibus unius ætatis* or *unius ſeculi*. See *Gen.*6.9.

Some ſay, The God of Jacob ſhould be ſupplied. Others ſay, God is pleaſed to ſtyle himſelf by the name of Jacob, *being the God of* Jacob. *Some ſay, the children of* Iſrael, *when they were in a proſperous and ſtrong condition were called* Iſrael, *when in a low condition* Jacob, *Fear not O worm Jacob.*

That ſeek thy face, O Jacob, Selah.] The paricle *O* is not in the Originall, and therefore it may be read thus, *That ſeek the face of Jacob*, in the Genetive caſe, as well as in the Vocative. *This is the generation of them that ſeek him, even of Jacob*, and then he turns to God, *and ſeek thy face.* Vide *Rivetum in loc.* Of the word *Selah*, ſee alſo *Rivet.*

Verſ.7. *Lift up your heads, O ye gates.*] This place is made difficult (ſaith *Rivet*) by divers interpretations: All agree in this, that it is to be underſtood of the entrance of the King of glory, that is, of God; and Chriſtian Interpreters referre that with one conſent to Chriſt. But in explaining (ſaith *Rivet*) thoſe gates and heads, *ſunt fere tot ſenſus quot capita.*

All the faculties of the ſoul. Metonymically and Metaphorically Kings, Princes, Magiſtrates, they uſed to ſit in the gates.

Simpliciſſima interpretatio, ut per fictionem perſonæ pertas Templi jam deſignati jubeat attollere vertices, ut latior ingreſſus arcæ introducendæ fieret. Ita Lyra, Piſcator & alii, etiam Calvinus ſtatuit Davidem hic de futura Templi ſtructura concionari *Amama* Antibarb. Bibl. *l.*3. Vide *Rivetum* & *Feſſel.* Adverſ. Sac. l.3. c.2. Quem locum univerſim omnes de aſcenſione Domini, poſt Juſtinum Martyrem expoſuere. *Montacut.* Apparat. 1. *pag.* 60.

And be ye liſt up ye everlaſting doors.] The Temple door ſo called in oppoſition to that of the Tabernacle, which continued for a while, or becauſe made of Cedar. You Church men.

The Fathers, *Juſtin Martyr, Enthimius* and others, interpret it of Gods welcoming Chriſt to heaven after his aſcenſion.

He is compared to ſome victorious triumphant Captain.

Verſ.9. *Lift up your heads, O ye gates.*] Becauſe it is a matter of great conſequence, I repeat it again.

PSAL. XXV.

THis Pſalm is compoſed after the order of the Hebrew letters or Alphabet, which care denoteth the weight and excellency of the matter in it. The ſame is to be obſerved of ſome other Pſalmes, as the 34. & 37. & 111. & 112. & 119. & 145.

Eſt & hic Pſalmus Alphabeticus, ut multi alii in uſum puerorum qui ſcribere diſcebant. *Gretius.*

Verſ.1. *Unto thee, O Lord, do I lift up my ſoul.*] The Chaldee addeth *in prayers.* That expreſſion ſignifies to deſire earneſtly, *Pſal.*24.4.

Verſ.11. *O Lord pardon mine iniquity for it is great.*] So *Junius* and we, others would have it read, *O Lord pardon my ſinne though it be great*, and the Hebrew bears it. The word alſo tranſlated *great*, ſounds both *magnum & multum*, ſuch as was his ſinne in the matter of *Uriah*, many ſinnes in one, Adultery, murther and Treachery: *q. d.* The expiation of ſuch a ſinne will be the work of infinite mercy.

Remitte peccatum meum quoniam multiplex eſt. Chald. Par. *Et parces iniquitati meæ quoniam multa.* Arias Mont.

Multum eſt enim, Vulg. Lat. *For it is much*, Ainſw. *O Lord thou art a great God, and abundant in compaſſion: Its fit for a great God to do great things.*

Verſ.13. *His ſoul ſhall dwell at eaſe.*] The ſoul at eaſe, that is the greateſt, as its trouble, and dwell at eaſe.

Verſ. 14. *The ſecret of the Lord is with them that fear him.*] There is a threefold ſecret of God: 1. Of doctrine or holy truths, he makes known his minde and word to ſuch. 2. Of providence to come, *Shall I hide from Abraham the thing that I will do?* And paſt, he makes them to ſee his power, goodneſs. 3. The ſecret of his favour, that ſpeciall love he bears to them.

Some deep thing that a man by his own wiſdom and induſtry could never find out.

I think he means that great ſecret of his purpoſe to ſave them, which is one of the deepeſt things of God that cannot be revealed by any, but by the Spirit of God.

And he will ſhew them his Covenant.] It ſhould rather be rendred, And to make known his Covenant to them, *ad notificandum iis, Montanus.*

PSAL. XXVI.

Verſe 2.

EXamine me, O Lord, and prove me, try my reins and my heart.] The words here are not the ſame, but all different, to note how earneſt the Pſalmiſt was to know well his ſtate.

See Job 31.6. Scimus Hebræos Renum nomine, quod maxime in hominibus recondium eſt, notare. *Calvinus.*

Verſ.5. *I have hated the Congregation of evil doers: and will not ſit with the Wicked.*] He ſhews how much he abhorres wicked perſons.

Vide *Gatakeri* Cinnum. lib. 1. cap. 1.

Verſ.6. *I will wash my hands in innocency, ſo will I compaſs thine Altar, O Lord.*] He alludes to the Ceremony of the Prieſts waſhing at the brazen laver, before they miniſtred at the Altar, *Exod.*30. 18,20,21. & 40.32. to let us ſee that though this Ceremony belonged only to the Prieſts, yet the morality belongs to all, they muſt waſh before they meddle with holy ſervices. *See* Iſa.1.15,16. 1 Tim.2.8.

Id eſt, ut innocens. Lavabant manus populi illi cùm ſe puros à ſcelere teſtabantur, ut *Deut.* 21. 6. Vide & quæ allata ad *Matth.* 27. 24. *Grotius* in loc.

Verſ.9. *Gather not my ſoul with ſinners, nor my life with bloody men.*] The holy Ghoſt ſpeaks of a bundle of the living; *Abner* praies for *David* that God would binde up his ſoul in the bundle of life; and of a bundle of the dead, God will gather

Quum *Aſaph* Hebræis nunc colligere, nunc perdere ſignificet, hoc loco poſitum eſſe interpretor pro congerere in acervum, ſicut in confuſa ſtrage fieri ſolet. *Calvinus.*

ther the tares together in a bundle; therefore the godly and wicked are said both to be gathered to their Fathers, that is, they go to men of their own rank and condition.

PSAL. XXVII.

Verse 1.

THe Lord is the strength of my life, of whom shall I be afraid?] A godly man is acted *nec spe nec metu*, from outward things.

Vers.5. *One thing have I desired of the Lord.*] One principall thing: *That will I seek after:* chiefly, *that I may dwell in the house of the Lord all the daies of my life, to behold the beauty of the Lord, and to enquire in his Temple.*] To enjoy him in his Ordinances.

i.e. Ad percipiendum sancta & augusta illius dona, & ad consulendum eum; quæ duo sunt piorum officia in Ecclesia. *Junius.*

Suitable to that Jer.3.22. *i.* In rebus dubiis consulite & in adversis invocate, sic *Deut.*4.29. *Junius.* Satis convenit inter interpretes orationem esse defectivam. *Calvinus.*

Vers.8. *When thou saidst, Seek ye my face.*] That is, by injections of holy thoughts, and the actuall excitation of his grace. By Gods face is meant, 1.God himself, *Exod.* 20. 3. before my face, that is, before me. 2. His favour, will shew them the back and not the face, *Prov.* 29. 26. Seek his presence and favour.

Vers.13. *I had fainted, unless I had beleeved to see the goodness of the Lord in the land of the living.*] The first words are not in the Hebrew, *David* could not tell what to say, I had despaired, been in a hell of darkness, what you will.

The goodness of the Lord.] That is, the good things promised by him. Heaven is properly the land of the living, though it mean *Canaan* in the letter, so the Chaldee, in the land of life eternall: i. *in hac ipsa vita, in* Psal.116.9. *Junius.*

Vers.14. *And he shall strengthen thine heart.*] *Chazak* signifies to lay hold on a thing strongly, it is used, *Job* 2.6. & 8.14.

PSAL. XXVIII.

Verse 1.

Perinde est ac si dixisset, nullius sum si à me discesseris: nisi tu unus succurras periti. *Calvinus.*

UNto thee will I cry, *O Lord my rock, be not silent to me; lest if thou be silent to me, I become like them that go down into the pit.*] *David* professeth that if God when he prayed did not answer him (that is, give some comfortable assurance that he accepted and took his prayer in good part) it would be even a death to him.

PSAL. XXIX.

Verse 1.

GIve unto the Lord (O ye mighty) *Give unto the Lord glory and strength.*

Vers.2. *Give unto the Lord the glory due unto his Name.*] Here are three *Gives*, either because such great persons are backward to give God his due, or because God desires great persons to come in, or because God would have such to go on if they once begin. Princes of all men should be most carefull to glorifie God, and yet it is most rare to see them humble themselves before him, for naturall corruption is as strong in them as in others; their education doth breed them to high and stately thoughts of themselves, their riches and power puffeth them up, and flatterers ordinarily following them, do make them forget themselves and God

God alſo. Therefore are they here thrice exhorted to give glory to God. *Dickſon.*

O ye mighty.] Or ſonnes of the mighty, that is, ye mighty men or potentates; ſo *Pſal.*9.7. The Chaldee referreth it to the company of Angels.

Filii fortium, *Jun.* Filii arietum, *Vulg.* & *LXX. Arias. Mont.*

Give unto the Lord glory and ſtrength.] That is, a ſtrength which is glorious.

Filii arietum ſunt ſecundum Auguſtinum filii ſpirituales Apoſtolorum: Quia ut arietes lanigeri gregis, ita & Apoſtoli Chriſtiani gregis duces fuere. Jam didiciſti Lector cur Epiſcoporum mitræ bicornes ſunt. *Amam.* Antib. Bibl. l. 3.

Verſ.2. *Worſhip the Lord in the beauty of holineſs.*] That is, the Temple, ſo called, becauſe the Lord appears there diſpenſing holineſs, 1 *Chron.*16.29.

Verſ.3. *The voice of the Lord is powerfull.*] *David* cals thunder ſo: It is called ſimply voice, *Exod.*20.18. *The people ſaw the voices:* but when the word Lord is added, the metaphor is made more magnificent, and is more fit to expreſs the force of thunder, *Job* 37.2. & 41.5. a Poeticall metaphor plainly. God is often ſaid to thunder, to ſignifie his preſence either in puniſhments or rewards, as *Pſal.* 18.14. *Joel* 3.16. *Exod.*19.16. & 20.18. *Jer.*25 30.

Verſ.9. *The voice of the Lord maketh the hindes to calve.*] Though of all other creatures they bring forth with moſt trouble, *Job* 39 4,6.

Quòd cervas potiſſimum nominari quidam interpretes exiſtimant ob difficilem partum, non diſplicet. *Calvinus.* Id eſt, cervas quantumvis præ angustia utantur difficiliore partu cogit abortire. *Jun.* in loc. Vide *Druſ.* Prov. Claſſ.2. l.5.

PSAL. XXX.

Verſe 7.

LOrd by thy favour thou haſt made my mountain to ſtand ſtrong.] That is, his Kingdom; *Who art thou, O mountain, before Zerubabel,* that is, the *Perſian* Monarchy.

The Prophet alludes to the mountain of Sion, ſaith Calvin.

i.e. Tu confirmaveras regnum meum, quod ego non cogitabam demens. *Junius.*

And I was troubled.] Like a withered flower that loſeth ſap and vigour, ſo *Exod.*15.15.

Verſ 11. *Thou haſt put off my ſackcloth.*] That is, haſt taken away my mourning, becauſe mourners were cloathed with ſackcloth.

Solenne fuit veteri populo, ſaccum in luctu induere, & quidem non alia de cauſa, niſi ut reorum more, ſuppliciter in ſordido habitu ad veniam impetrandam coram cæletti judice prodiret, atque etiam ſcimus Orientales populos præ aliis ad cæremonias fuiſſe proclives. *Calvinus.*

Verſ.12. *My glory.*] i. *Lingua præco gloriæ, ut* 16. 9. *Junius.* That is, my tongue, ſo *Gen.*49.5. becauſe it ſhould be the trumpeter of Gods glory.

PSAL. XXXI.

Verſe 1.

DEliver me in thy righteouſneſs.] That is, that faithfulneſs whereby thou defendeſt thine own children according to thy promiſe.

Petit autem liberari in juſtitia Dei, eo quòd Deus fidem ſervis ſuis datam præſtando, juſtum ſe prober. *Calvinus.*

Verſ.5. *O Lord God of truth.*] As truth notes faithfulneſs in promiſes, ſo it is from him. 2. As it notes true doctrine, *John* 14.6.

Verſ.

i. e. Terminus & ſtatus vitæ meæ *Junius*. Perinde eſt ac ſi dixiſſet, Domine, penes te mortis ac vitæ meæ arbitrium eſt & poteſtas: quanquam non temere plurali numero uſum eſſe arbitror, ſed ut caſuum varietatem notaret, qua agitatur vita hominum. *Calvinus.*

Verſ.15. *My times are in thy hand.*] He ſaith not, my whole time or courſe of life, but *times* in the plural, to ſhew that every point and period of ones life dependeth upon God. The ſeaſons of his comforts, and of his ſorrows, all the turnings and changes of his life from one condition to another, were caſt and ordered by the power and wiſdom of God.

Bonitas hic pro effectu ſuo capitur. Interrogatio autem vehementia non caret quia non ſimpliciter prædicat David benignum eſſe Deum, ſed in admirationem bonitatis quam expertus erat, rapitur. *Calvinus.*

Verſ.19, *O how great is thy goodneſs, Which thou haſt laid up for them that fear thee.*] *David* ſtands in admiration of the riches of goodneſs which God hath provided for thoſe which fear him, as if he wanted words to expreſs it, as indeed he did.

A figurative ſpeech taken from carefull parents which lay up for their children, *Col.*1.5.

Verſ.20. *Thou ſhalt hide them in the ſecret of thy preſence from the pride of man.*] In the Temple and Tabernacle there was a moſt holy place, where none but the High-prieſt might enter on pain of death but once a year, there one was ſafe from danger. *See* Pſal.83.4.

See Pſal.34.9.

Verſ.23. *O love the Lord, all ye his Saints.*] Here is an hortatory concluſion to the love of God in this verſe, and to the confirmation of their faith and love toward him, in the following verſe.

PSAL. XXXII.

Verſe 1.

Beatus, Chald. Par. *Beati*, Vulg. Lat. LXX. *Beatitudines*, Arias Mont. *See* Mr Burgeſſe *of Juſtificat. on theſe two firſt verſes.* Qui levatura tranſgreſſione. *Jun.* Hoc in Ebræo codice verbum è verbo eſt, Beatus levatus ſceleris, & eſt ſenſus, cujus levatum, hoc eſt, ſublatum ac condonatum ſcelus eſt. *Druſ.* in Obſervat. Sac.

Blеſſed.] *Aſhrei.* The Jews cannot give a cleer Grammatical underſtanding of this word, whether it be an Adverb or plural Nown. *Vide* Bucer. *in* Pſal.1.1.

Bleſſed is he.] Or the bleſſedneſs of that man, for the word is a Subſtantive and of the plural number; *q.d.* O the compleat, the full, the infinite happineſs of that man whoſe tranſgreſſion is forgiven, ſin covered, and to whom the Lord imputeth not iniquity. Mr *Hilderſam.*

Whoſe tranſgreſſion is forgiven, whoſe ſinne is covered.] Here and *v.*2. are three expreſſions, as *Exod.*34.7.

1. *Whoſe tranſgreſſion is forgiven.*] *Heb.* whoſe tranſgreſſion as a burden is taken off, ſin is compared to a burden.

2. *Whoſe ſinne is covered.*] An alluſion to that which is filthy, *Pſal.*85.2. to the *Iſraelites* which were wont to go with a paddle and cover their excrements, *Deut.*23.13,14.

A metaphor from Merchants, who when they will forgive a debt, do not put it into the account or reckoning, and ſo do not impute it.

Verſ.2. *Bleſſed is the man to whom the Lord imputeth no iniquity.*] Sinne is thirdly compared to a debt, as *Matth* 6. Forgiveneſs hath reſpect to the merit of Chriſt, *Iſa.* 53. 6. Covering to his righteouſneſs, or the adjudication of the fruit of his merit to us, not imputing to his mediation and interceſſion.

The holy Ghoſt uſeth ſuch vehement inculcating, becauſe *David* had felt the burden of ſinne, and to awaken the ſecure.

And in whoſe ſpirit is no guile.] No wilfull guile, no guile which they are not willing to diſcern, which they tolerate in themſelves, none but what they reſiſt.

Verſ.3.

Verſ.3. *When I kept ſilence.*] That is, did forbear a free, plain and full confeſſion of my ſinnes to God. *My bones waxed old, through my roaring all the day long.*

Verſ.5. *I acknowledged my ſinne unto thee, and mine iniquity have I not hid: I ſaid I will confeſs my tranſgreſſions unto the Lord, and thou forgaveſt the iniquity of my ſinne. Selah.*] Then he confeſt his iniquity, and ſaid he would confeſs it, that is, upon a full reſolution that this was the beſt courſe, did break through all objections and performed it; then did God paſs by the puniſhment of his ſinne, that is, give him ſome comfortable aſſurance, that he had pardoned him.

It was a reſolution upon debate with himſelf, as Pſal 39.1. *an inward word in his heart.*

Selah is not only a muſicall note, but as ſome think a note of obſervation, to move us to mark the things that are ſet down, as being of ſpeciall weight and moment. *Perkins.*

Verſ.8. *I will guide thee with mine eye.*] Mine eye ſhall be upon thee. *Heb.*

Vox Chriſti ad Eccleſiam. *Hieron.*

Verſ.10. *Many ſorrows ſhall be to the wicked.*] Or great, many for number, great for weight.

Verſ.11. *Be glad in the Lord.*] That is, conceive an inward joy; *And rejoyce ye righteous.*] Teſtifie that inward joy by outward demonſtration.

And ſhout for joy all ye that are upright in heart.] Be full of joy, which our laſt tranſlation hath expreſt well in that word, ſhout for joy, that is, extend your joy to others.

PSAL. XXXIII.

Verſe 15.

HE *faſhioneth their hearts alike.*] There is not an apprehenſion or affection in our hearts, but the Lord faſhioneth it.

Verſ.18. *Behold, the eye of the Lord is upon them that fear him.*] Not on all, but on them that fear him, that is, the Lord hath a ſpecial eye and regard to them, the phraſe is weighty, it carries this ſenſe, that the Lord as it were ſits in his watch-tower, ſpying the wants and neceſſities of them that fear him.

PSAL. XXXIV.

Verſe 2.

MY *ſoul ſhall make her boaſt in the Lord.*] See *Pſal* 40.8. & 97.7.

In Domino laudabit ſe. Montanus. *See* 1 Cor.1. 31.

Verſ.4. *And delivered me from all my fears.*] That is, not from all the things he feared, but from the fear of them while the troubles remained.

In verbo Domini laudabitur anima mea. Chald. Par. *In Domino laudabitur anima mea.* Vulg. Lat.

Verſ.7. *The Angel of the Lord encampeth round about them that fear him.*] That is, the Angels, for he ſpeaketh of an Hoſt.

Encampeth round about.] A ſimilitude taken from warres, as *Pſal.* 27.3. See *Pſal.*91.11,12.

Verſ.8. He ſaith, *Taſte and ſee that the Lord is good.*] *viz.* in allowing his children ſo gracious attendance. There is *ſcientia guſtus*, a feeling experimentall knowledge.

Bleſſed is the man that truſteth in him.] *viz.* In regard of ſo happy protection.

Verſ.10. *The young lions do lack, and ſuffer hunger.*] Which are ſtrong and active to ſeek their prey: That is, 1. All wicked Rulers, men of the higheſt place, as the lion is the King among beaſts, *Ezek.*32.2. *Prov.* 28.15. 2. All cruell oppreſſing

preſſing great men, *Prov.*30.30. 3. All the ſubtill politicians of the earth, *Ezek.* 38.13. The lion lurks ſecretly for his prey, men of the greateſt ſtate, deepeſt power and policy.

Verſ.16. *The face of the Lord is againſt them that do evil.*] Either his anger or his knowledge, he ſeeth, and his wrath goeth forth againſt what he ſeeth.

PSAL. XXXV.

Verſe 13.

Id eſt, Bonum quod ipſis precatus fueram, in me redundabat, mihi contingebat. *Feſſel.* Adverſ. Sac. l.4.c.9. *See* Ainſw.

My praier returned into mine own boſom.] That is, ſay ſome, though they got no good by my prayers, yet my own ſoul did: Rather thus, I prayed often and much for them, even from my heart; the returning of the prayer ſignifies his frequent minding of them, and a boſom both ſecrecy and affectionatneſs in prayer for them.

Or we may reade the words thus, *Let my prayer return into thy boſom:* That is, I wiſhed no worſe to them than to my ſelf, let me receive that of God for my portion which I have deſired may be theirs.

Atratum incurvabam me. Arias Mont. Veſtes potius ſordidæ quam nigræ.

Verſ.14. *I bowed down heavily.*] *Heb.* I bowed down black, *viz.* in black and mournfull attire.

Verſ.15. *They rejoyced, and gathered themſelves together.*] That is, they gathered themſelves together for joy, or to rejoyce.

The abjects.] Such as all honeſt or civil men had caſt out of their company, aſſociated themſelves into companies.

They did tear me.] That is, my good name. *See* Matth. 7.6.

Make ſecret ſignes by the winking of the eye. See *Prov.* 10.10. & 6.13. *Jun.* l.1. Paral. 81. John 15.25.

Verſ.19. *Neither let them wink with the eye, that hate me without a cauſe.*] That is, let not mine enemies have any occaſion to ſcorn and deride me, to boaſt and inſult over me.

PSAL. XXXVI.

Verſe 1.

Chaldæus; dixit ſcelus impio &c. Itaque ſcelus quod animo conceperat impius, illud vero eſt, quod impio ſuadet proximum timore Dei vacare. Vides quem ille conſultorem adhibeat, ut de alterius vita moribuſque decernat. *Martinus* de Roa *Singul.* l.3. c.18.

The tranſgreſſion of the wicked ſaith within my heart, that there is no fear of God before his eyes.] That is, it offers this thought to my imagination, or *treſpaſs ſaith to the wicked*, that is, perſwadeth, imboldneth, hardneth him. *Ainſw.*

Verſ.4. *He ſetteth himſelf in a way that is not good.*] The ſame word that is uſed, *Pſal.*2.2. ſet themſelves, this notes premeditation and reſolution, he reſolves to go on and continue in it. *See* Iſa. 55.2.

Verſ.6. *Mountains of God.*] That is, high, mighty or excellent mountains. The Hebrew uſeth to note excellent things, by adding the name of God, as *Pſal.*80. 11. & 65.10 & 68.16. *Gen.*30.5. *Rev* 15.2.

Verſ.8. *They ſhall be abundantly ſatisfied with the fatneſs of thy houſe.*] Fatneſs notes the beſt and moſt excellent, the moſt excellent ſpirituall bleſſings.

Abſque additamento nuſquam torrens in bonam partem legitur. *Hieron.*

And thou ſhalt make them drink of the river of thy pleaſures.] Not only thoſe which thou art Lord of to diſpoſe, but which thou thy ſelf doſt take.

Verſ.9.

Verſ.9. *For with thee is the fountain of life.*] Lives, naturall, ſpirituall and eternall.

In thy light ſhall we ſee light.] Or enjoy light, that is, knowledge, comfort, joy.

Verſ.10. *O continue thy loving kindneſs to them that know thee.*] The Hebrew, draw forth, or draw out thy loving kindneſs. *Trahe miſericordiam tuam. Montanus.* A metaphor either taken from veſſels of wine, which being ſet abroach once, yield many cups, or from a mother who hath her breaſts full of milk, draws them out for her child, not once but often, or from a line which is extended.

Some think it is the ſame metaphor with that, 1 *Cor.*7.29. There is abundance of love folded up, and but little winded off; there is an eternity to ſpend.

Verſ.11. *Let not the foot of pride come againſt me.*] Pride is to the ſoul what the foot is to the body, it bears up the bulk.

Ainſworth reads it, extend thy mercy. Draw forth to the utmoſt in a long and conſtant ſeries of mercy. See Pſal.85.6. Eccleſ.2.3. Of the proud man, as the Chaldee tranſlateth it.

PSAL. XXXVII.

IN this Pſalm is ſhewed how the righteous are preſerved, *ver.* 3,17,23,25,28. and the uſuall objections againſt their ſafety anſwered.

Verſ.5. *Commit thy way unto the Lord, truſt alſo in him, and he ſhall bring it to paſs.*] Thy way in reference to duty and ſucceſs, and the event ſhall be anſwerable to thy expectation.

Verſ.13. *His day is coming.*] That is, a day of deſtruction, of great judgement and eternall miſery.

Verſ.16. *A little that a righteous man hath is better than the riches of many wicked.*] See *Prov.*15.16. That is, a competent and mean portion, though but very little.

Verſ.25. *I have been young and now am old, yet have I not ſeen the righteous forſaken, nor his ſeed begging bread.*] *Lazarus* was brought to beggery, ſee *Luke* 8.3.

Some ſay it is underſtood of extremity of poverty, ſo as to finde no relief.

2. Others ſay *David* ſaith not it was never ſo, but in his experience he never found it ſo.

3. Not begging their bread forſaken, they had a peculiar providence then with them.

He puts in begging, his ſeed begging bread, becauſe begging of bread, eſpecially in the State of the Jews, was a note of utter derelliction, there was an expreſſe Law that there ſhould be no begger among them.

PSAL. XXXVIII.

Verſe 4.

FOr *mine iniquities are gone over mine head.*] They have prevailed againſt me.

Ab aquis ducta metaphora, ſignificat, ſe in peccatis penitus demerſum eſſe: ac ſi diceret tam multæ ſunt ut caput meum tranſcendant, vel ſuperent caput meum, hoc eſt capillos capitis mei, ut *Pſal.*40.13. *Druſ.* Prov. Claſſ.2 l.4. In duobus modis accipi poteſt. Aut enim hoc dicitur ex ſimilitudine eorum, quibus aqua caput tranſcendit demerſis: aut exponendum, tranſeunt caput meum, id eſt, pilos capitis mei, ac ſi diceret; numeroſiores ſunt capillis meis, eſtque proverbiale, capillis numeroſior, quo & alibi idem autor uſus eſt. *Druſ.* Obſervat. Sac.l.5.c.20.

Verſ.5. *My wounds ſtink and are corrupt, becauſe of my fooliſhneſs.*] Sinne and the guilt and trouble of conſcience that ariſeth thence.

Verſ.10. *My heart panteth.*] *Throbbeth, beateth about*, through trouble and diſtempe-

stemperature, *Drus.* Went round about, *Circuivit cor meum, Montanus. Calvinus.* A metaphor taken from Merchants that compass sea and land, traffick here and there. So the heart of man is troubled * about sundry things, and the letters are doubled here to signifie the great care and trouble that *David* had, when he sought after these things, as the Merchant seeketh for his gain.

* ἐταράχθη *cor meum conturbatum est.* Proprie *à me evagatur,* ut Mercatores facere solent. Vide quod sequitur. *Grotius* in loc.

PSAL. XXXIX.

Verse 1.

So Crates *in* Hist. Eccles.

I *Will take heed to my waies, that I sinne not with my tongue.*] One reading this place, said he had been 38 years a learning this lesson, and had not learn'd it throughly.

Vers. 2. *I was dumb with silence, I held my peace even from good.*] *David* laid a law upon his tongue. He useth three words in this and the former verse all to the same purpose, as if he should say in plain English, I was silent, I was silent, I was silent, and all this to express how he kept in his passion, that he might not offend with his tongue.

Vers. 4. *Lord make me to know mine end, and the measure of my daies, what it is; that I may know how frail I am.*] Not the particular end but generall, that it will be shortly, he explains himself so in the end of the verse.

That is, thou hast exactly measured them out, and they are but short. A hand breadth is the breadth of four fingers. Ainsw.

Vers. 5. *Behold thou hast made my daies as an hand breadth.*] The breadth of the hand is taken two waies: 1. In the largest extent, for a span, or the whole space between the top of the thumb and the little finger stretched out. 2. In the lesser extent, for the breadth only of four fingers, which is the measure which *David* takes of the daies of a man. *Vide* Calvinum.

Verily every man at his best state is altogether vanity.] An affirmation is prefixed, every man in the heighth and perfection of all creature-comforts, in his setled estate.

* Hebel *is a soon vanishing vapour, as the breath of ones mouth.*

Not some man, but *every man,* all *Adam,* Heb. is not vain, but * *vanity*; not in some measure, but *altogether*; not in his childhood or decrepit age, but in his best estate: Neither is it spoken as a thing doubtfull or probable only, but as most certain, *verily.*

To this the Apostle hath reference, James 4. 14. Chappell *on* Psal. 103.

No man by nature, or further than he is acted by the spirit of life, hath any solidity in him. *See* Psal 62 9

Vers 11. *Thou as a moth * makest his beauty to consume.*]

* Sed primo intuitu absurda videri possit comparatio Dei cum tinea. Quid enim affine habet vermiculo immensa Dei majestas? Respondeo aptissime Davidem hac similitudine fuisse usum, ut sciamus quamvis non palam fulminet e cælo Deus, non aliter tamen occulta ejus maledictione consumi reprobos, ac tinea cæco morsu pannum vel lignum absumit: & simul respicit ad excellentiam, quam dicit quasi putredine corrumpi, ubi Deus infestus est, sicuti preciosissimas quasque vestes sua tabe conficit tinea. *Calvinus.*

Vers 12. *For I am a stranger with thee.*] 1. Because not at home with God. 2. Liable to injuries from men. 3. Know not the way I should go, *Psal.* 119. 19.

And a sojourner.] A stranger is one that is not in his native Country, a Pilgrim or sojourner, one that is travelling homeward; so some: but the *Israelites* were sojourners in *Egypt,* when they were not travelling toward *Canaan.*

PSAL.

PSAL. XL.

Verſe 5.

And thy thoughts which are to us-ward.] Of bringing ſinners to glory by Chriſt.

Verſ.6. *Mine ears haſt thou opened.*] An alluſion to that cuſtom among the Jews, *Exod.*21. Chriſt did it electively, he would not be free, though he were releaſed. With the Jews one ear was bored, here are ears in the plurall number, a token of that perfect deſirable ſubjection which he, as Mediator was in to his Father.

Aures perforabant Hebræi ſervis ſuis, *Exod.*21. 6. qui perpetuum obſequium ad mortem uſque heris ſuis promiſerant, unde aures alicui perforare docilem & ad nutum perpetuò obſequentem eum reddere. Græci habent corpus mihi adaptaſti: ubi non ipſa quidem verba ſed verborum ſenſum exprimunt. Cui autem aures perforabantur, habebat corpus ad perpetuum obſequium quaſi adaptatum, cujus iſta perforatio externum ſignum erat & ſacramentum. *Hulſius.* Vide *Rivetum* in loc.

Verſ.7. *Then ſaid I, Lo, I come: in the volume of the book it is written of me.*] He read the Law, and there he found a Kings duty, and ſo his part.

Caput libri teſtamenti veteris, tale ſumit exordium: *In principio fecit Deus cælum & terram*, id eſt, in Chriſto domino. Hoc myſterium & Joannes Cernens ſic Evangelium inchoavit, *Joan.*1.1. In principio erat verbum & verbum erat Deus. Caput ergo libri intellige principium: quod eſt Chriſtus Jeſus, qui in hoc libri capite nunciatus eſt. *Hieron.* in loc.

In capite libri.] So the Vulgar and LXX. See *Heb.*10.7. by which not only the firſt Chapter of *Geneſis* and the firſt verſe, but the whole book of the Law, or the Pentateuch is underſtood, of which Chriſt, *John* 5.46. Or rather as others expound it (ſaith *Rivet*) of the ſumme of the whole Law and Prophets. The Law is called the Book or Volume of the Covenant, *Exod.*24.7. In the Hebrew it is In the volume of the book, ſo the Jews roll up the Law which they keep written in parchment in their Synagogues; See *Jer.*36.2. *Ezek.*2.9. *Zech.*5.1,2. Hence thoſe ſpeeches, *Luke* 4.17. & 20. Hence in Latine, *Volumen, evolvere libros*, in the volume of thy book, that is, thy book.

Vide *Amama* Antib. Bibl. *l.*3. & *Dilher.* Diſput.Acad. Tom.2.*p.*423.

Verſ.8. *I delight to do thy will, O my God, Yea thy law is within my heart.*] By the Law of God he underſtands all his Commandments, as well common to all men, as that ſingular Commandment which he had from his Father, of laying down his life, *John* 10.19.

Loquitur filius de voluntate Patris quam fecit quatenus miſſus à Patre, & veniens in mundum; miſſus eſt autem & venit quatenus homo. Ergo loquitur de voluntate quam fecit quatenus homo eſt. Hæc voluntas dicitur apud Johannem *cap.*1. *v.*34. *Opus Dei*, quo hominum ſalus procurata eſt & adimpleta quæ conſiſtit in ſatisfactione pro omnium peccatis, & conciliatione cum Deo. Hanc Chriſtus perfecit ſuis actionibus & perpeſſionibus & operibus omnibus quæ in carne fecit. *Rivetus* in loc.

In the midſt of my bowels, the Hebrew, and Chald.Par. theſe note the tendreſt affections, *Col.*1.12. *Phil.*1.8. a Law of love to the Saints, *John* 10.18.

Verſ.10. *I have not hid thy righteouſneſs within my heart.*] There is a threefold hiding, 1. Out of envy, as here, as being unwilling that others ſhould partake of it, ſo *Matth.*23.13. 2. Out of ſloath, *Matth.*25.25. 3. Out of care, *Matth.*13. 44. *Pſal.*119.11.

Verſ.11. *For thy loving kindneſs and thy truth continually preſerve me.*] Loving kindneſs and truth are fitly joyned, in the firſt of which that is promiſed which is not owed, in the other that is performed, which is promiſed.

Metaphora ſumpta ab urbium obſidione, cum undiq; cinguntur hoſtibus. *Rivetus.*

Verſ.12. *Mine iniquities have taken hold upon me.*] Chriſt confeſſeth our ſinnes as his own. See *Heb.*10.6,7. This whole Pſalm is of Chriſt, this is a very remarkable place, they were his ſinnes (ſay ſome) by imputation and voluntary acceptation.

PSAL.

PSAL. XLI.

Verse 3.

Quidam *stratum vertere* ita accipiunt, quasi Deus, ut refocillationem daret servo suo, culcitram ejus composuerit, ut ægrotis fieri solet quo mollius recumbant. Alii rectiùs (meo judicio) versum dicunt esse lectum, qui morbo destinatus erat, ubi reddita fuit Davidi sanitas. *Calvinus.*

Thou wilt make all his bed in his sickness.] *Heb.* turn. Either he sends us health (so some expound it) he turns the bed of sickness into a bed of health, or turns our bed for us in our sickness; that is, refresheth us, giveth us ease when we lie upon our sick bed; it is a metaphor borrowed from those which attend sick persons, that help to make their bed easie and soft, and turn them that they may lie at ease.

Vers. 6. *His heart gathereth iniquity to it self.*] The word signifies *dispersum aliquid congregare.*

Vers. 9. *Yea mine own familiar friend.*] Heb. *The man of my peace*; an Hebraism, that is, my familiar friend which was at peace with me, *Judas* Christs own disciple, *John* 13.18.

Efferre calcem, Metaphoricè accipitur (meo judicio) pro contumeliosè insurgere in hominem dejectum. *Calvinus.* Vide *Jun.* l. 1. paral. 80. Johan. 13.18. *i. e.* Injuria me affecit, metaphora ab equis calcitronibus ducta, & est prophetia in Judam proditorem, ut videtur, Johan. 13.18. *Hulsius* in loc.

Hath lift up his heel against me.] An expression of the highest pride and greatest contempt.

PSAL. XLII.

Verse 1:

Harts in Autumn are most impatient of thirst, saith Aristotle.

AS the Hart panteth after the water-brooks.] The Hart is a thirsty creature of it self, but especially when it is chased. The Hinde the female is here meant, and in females the passions are stronger than in males.

Similitudo cervi summum desiderii ardorem exprimit. *Calvinus.*

His verbis tam malorum gravitas, quam congeries & diuturnitas exprimitur. *Calvinus.* Comparatio sumpta à magno diluvio, cum apertæ sunt cataractæ sive emissaria cœli. *Gen.* 7.2. & abyssus maris invocavit, sive attraxit, velut alterum abyssum è nubibus. Huic diluvio suas calamitates comparat. *Grotius.* Vide *Hulsium* in loc.

Vers. 7. *Deep calleth upon deep.*] *Deep*, that is, great afflictions, *Ezek.* 26.19. *Jon.* 2.5. The depth of our misery on the depth of Gods mercy.

Vers. 8. *Yet the Lord will command his loving kindness.*] It is a phrase taken from Kings and Princes, and great Commanders in the field, whose words of command stand for Laws. It signifies effectually and powerfully to command; if God will command loving kindness it will act.

Vers. 10. *Where is thy God?*] That is, thy God is no where, thou hast none to help or deliver thee.

PSAL.

PSAL. XLIII.

Verſ. 2.

So he calls him the God of his mercy.

FOr *thou art the God of my ſtrength.*] In whom all my ſtrength and power is laid up thine eſſentially, mine federally. *See* Col. 1. 11.

Verſ. 3. *O ſend out thy light and thy truth.*] The Hebrew word ſignifies to ſend an Ambaſſadour, 2 *Kings* 14 8. and to ſend out with authority and commiſſion from heaven, that it may enlighten and guide me in the way. By light *Calvin* underſtands favour, and ſaith, he adds truth, becauſe he hoped for light only from Gods promiſes.

Verſ. 5. *Why art thou diſquieted within me?*] The word in that conjugation ſignifies, He diſquieted himſelf.

I ſhall yet praiſe him.] In after-times praiſe him for this very diſpenſation, under which my heart is now diſcouraged. I ſhall be delivered, and my mourning ſhall be turned into ſinging.

The health of my countenance.] That is, my preſent help which ſtands before me continually, as the ſhew-bread was called the bread of countenance or faces, becauſe it ſtood ſtill before God.

PSAL. XLIV.

Verſe 12.

Ad populi contemptum dictum eſt: pravos enim ac mancos ſervos ſolemus ſine pretio tradere. *Euthymius.*

THou *ſelleſt thy people for nought.*] Thou haſt ſo contemned thy people, that without any gain thou haſt delivered them into ſervitude, one while to the *Moabites*, another while to the *Canaanites* and *Philiſtims*, which hiſtories are in the Book of *Judges*. See *Deut.* 32. 30. *Iſa.* 52. 3.

Verſ. 19. *Though thou haſt ſore broken us in the place of Dragons.*] The Hebrew word (*Ainſworth* ſaith) is common both for land and water dragons; So *Pſal.* 148. 7. that is, either the deſolate wilderneſſe where the Dragons inhabit, or into the bottom of the Sea.

PSAL. XLV.

Apud omnes interpretes Pſalmorum, ne Ebræis quidem exceptis, in confeſſo eſt, *Pſalmum* xlv. Eſſe carmen Epithalamium, ſive nuptiale, idque ſpirituale, ac intelligendum de ſpirituali connubio inter Chriſtum & Eccleſiam. *Rivetus.* Vide plura ibid. & *Calvinum.*

THis Pſalm (ſay ſome) is an *Epithalamium*, or Congratulatory Hymne made at *Salomons* wedding, when he married *Pharaohs* daughter, ſhe being a Proſelite to the Jewiſh Church, was a Type of the *Gentiles*.

Salomon *the type, Chriſt the antitype.*

Many expound it therefore hiſtorically: Chriſts excellency is ſet out in this Pſalm, the Apoſtle expreſly applies it to him, *Heb.* 1. 8.

A ſimilitude taken from the Minchà or meat offering in the Law, which was dreſſed in the frying-pan, Levit. 7. 9. and there boyled in oyl. Ainſw.

Verſ. 1. *My heart is enditing a good matter.*] Boyling or frying, ſee *Pſal.* 119. 171. In both places there is a Metaphor (as ſome think) from a fountain that continually bubleth up water; or as others, from a full ſtomack, and they tranſlate it *eructare*, belching proceeds from fullneſſe of ſtomack. See *Rivet.*

Verſ.

De fructu labiorum Christi in Evangelio intelligendũ est. *Glassius.*

Vers. 2 *Thou art fairer than the children of men*] The Hebrew word *Japhiphita* is of double form, to note out double, that is, very excellent beauty. This fairnes is not of body only, but specially of the minde in wisdome, holinesse, *Heb.* 7. 26. Fairer, more comely, desirable, excellent, glorious.

Grace is poured into thy lips.] See *Cant.* 5.13. Christ was amiable in speaking, he spake gracious words abundantly, this is that which they call in *French*, *La grace de bien parler*, or *La bonne grace*, See *Luke* 4.22.

The Chaldee expoundeth it, *The Spirit of prophecy is given into thy lips.*

The holy Ghost is means. See *Luk.*4.1. *John* 15.26. 1 *Thes.* 1.6.

Vers.7. *Therefore God, thy God hath annointed thee with the oyl of gladnesse above thy fellows.*] The oyl wherewith Christ was annointed, is called the oyl of gladnesse, *ab effectu* (saith *Calvin*) it fils the soul of his members with spiritual gladnesse, and it was the oyl also of holinesse.

Above thy fellows] That is, Christs manhood was filled with the gifts and graces of God both in measure number and degree, above all men and Angels.

Christ is called Gods fellow in reference to his Divine Nature,

The word signifies a Collegue, Companion, Consort, Partaker of the same sufferings and priviledges with Christ, as he is called Gods fellow, so the Saints in some respect are fellows with Christ.

the Saints his fellow in reference to his humane Nature.

Per *domum Patris & populum* haud dubiè corruptelas omnes intelligit. Prepheta, quas ex utero afferimus, vel quas imbibimus mala consuetudine. *Calvinus.*

Vers. 10. *Forget also thine own people, and thy Fathers house.*] That which is commanded to *Salomons* wife, is commanded to all Christians. This wife of *Salomon* is the soul of every Christian, the Spouse of Christ, the true *Salomon*, who by nature is daughter to Heathen *Pharaoh*, that is, to sinne, corruption and wrath, but being married to Christ, must forget her own kindred and Fathers house, that is, their own nature and carnal desires, and then shall Christ our King and spiritual husband take pleasure in us, and rejoyce to do us good.

Vers. 12. *And the daughter of Tyre.*] The inhabitants of *Tyre*. *Tyre* was the rich Merchant-city.

Even the rich among the people shall intreat thy favour.] Beg that they may enjoy of thy priviledges.

Omnis gloria, Heb. *Abstracts speak Essences and Excellencies.*

Vers. 13. *The Kings Daughter is all glorious within.*] A good Expositor thinks [*within*] here is not opposed to outward glory, because it presently follows in what externals she is glorious, therefore he taketh it as opposite to that which is adventitious and painted, she hath it not from others, *Isa.*49 5.

Nativa pulchritudine prædita est, ita utopus non habeat à vestibus & gemmis commendari: quæ tamen ipsi ubertim adsunt, ad fimbrias usque. *Grotius* in loc.

Her cloathing is of wrought gold.] That is, the righteousnesse of Christ, shining, precious, durable, and desirable as gold.

Vers. 14. *In raiment of Needle-work.*] That is, the several graces of the Spirit of God, which puts a beauty upon the soul, as the variety in Needle-work makes it beautifull.

PSAL. XLVI.

The Title.

Pro occultis. *Gods hidden ones, an experiment belongs peculiarly to them.*

THis Psalm is by many styled *Luthers* Psalm, because *Luther* oft said and sung it, especially in the time of any trouble.

A Song upon Alamoth.] The hidden ones of God, because the providence of God strongly watcheth over these in times of warre.

See v.1. *The original word* Alam *signifieth* hid, *the Greek translateth it* hidden ones, *or* hid things. *If it be not referred to themselves, it seemeth rather to intend the hid counsels of God appertaining to his Church in Christ.* Ainsw.

Vers. 1.

Vers. 1. *A very present help in trouble.*] These words may be considered: As

1. *Verba contemplantia*, words of such as see God in the mercy for which they celebrate his praise.

2. *Verba agnoscentia.*

3. *Verba gratulantia*, they return all the praise to God.

4. *Verba fidentia*, they are raised up from this particular mercy to trust more in God.

5. *Verba triumphantia.*

6. *Verba exaltantia*, as the words of one that exalts God.

There is some diversity in the reading of those words, Some reade the words, *He is a help in tribulations, that have found us vehemently.* *So the LXX.*

The Hebrew words may admit of such a translation, *God is a help in troubles which is found.* See *Numb* 32.23. *Ambrose.*

Others refer it to God and his help, some of those render it by the verb *Auxilium invenimus abundé.* *Moller.*

Calvin saith, It is to be read in the Preterperfect tense, then it is a speech of experience, *Eccles.* 7.26.

Others render it, *Ut auxilium inventum valde, auxilium præsentissimum*, so it is a speech of one who looks upon God as unchangeable. *Tremel.*

1. The thing attributed to God, a help or helper.

2. The Persons to whom he is so, to that peculiar people which have an interest in these Attributes.

3. In the greatest trouble or straits, in the plural number *troubles*, many great continued troubles. It comes from a word that signifies to straighten, binde up, presse into a narrow place, it is rendred *Angustia* in Latine, and by us straight, 2 *Sam.* 24.14. *Lam.* 3. it notes affliction, which is a straightning to man in his way, and the extremity of it.

4. The nature of this help described, *A present help*, a help greatly found, the Hebrew word in a secondary sense signifies to be sufficient, *Numb.* 11.22. a sufficient help, you need no other.

We may translate it, He is found, that is, God is present at hand, as Gen. 19.15.

Vers. 2. *Therefore will not we fear, though the earth be removed: and though the mountains be carried into the midst of the Sea.*] These words are a conclusion from the former premisses, come in with an *Ergo.*

1. An Inference, which refers to what goes before.

2. A Supposition, suppose this should be our condition.

3. A fiducial Resolution, we will not fear. They that have the Lord for their refuge, help and strength in trouble, need not fear, but we have so, *therefore*, upon this ground, for this cause.

By the changing of the earth, and removing of the Mounts, are often meant the alteration of States and Politics, Hag. 2.22,23. Jer. 51.25. Revel. 6.14. *Ainsw.*

Si fractus illabatur orbis,
Impavidum ferient ruinæ. Horace.

Qui fidem suã obliviscitur tanquam Christo dormiente turbatur. *Aug.*

Vers. 4. *There is a river, the streams whereof shall make glad the city of God*] It is an allusion to the river *Siloe* which ran softly, yet surely, a still river that refresheth and supporteth on all occasions.

PSAL. XLVII.

Verse 5.

With the sound of a Trumpet.] That is, most gloriously, as a triumphing Conquerour, as the Apostle explains it, *Col.* 2.15. These things are spoken *humanitus*. *Piscator* holds, That by the Ascension or going up here, nothing else is understood, but that God under the symbol of the Ark of the Covenant is gone into the Temple, but the comparing of the New Testament, and the

In qua duo Angeli tanquam tuba illa ascendente clamantur, Act. 1. v. 11. Vel post victoriam qua vicit diabolum, sic ascendit. Unde dicitur, *Psal.* 24.7. Hieron.

evidence of the thing ſhews, that the Pſalmiſt underſtands ſome ſublimer thing in thoſe words, and *Piſcator* here departs from *Tremellius* and *Junius*, whom for the moſt part he diligently follows.

Maſcil tredecim locis in Pſalmis genus carminis notat, quod ad erudiendum comparatum eſt. *Quaſi dicat*, Carmen didacticon. *Hulſius.*

Verſ. 7. *Sing ye praiſes with underſtanding.*] *Zamern Maſchil.* Sing praiſes every one that hath underſtanding, or ſing praiſes underſtandingly, or with underſtanding, or (as *Maſchil* alſo ſignifies, as appears by the Title of divers Pſalms) Sing a Pſalm of inſtruction. *Ainſworth* renders it an inſtructing Pſalm, and gives this Annotation, *Maſchil*, the Title of *Pſal.* 32. and many others, here uſed in like ſenſe for a Pſalm to give inſtruction, or as in *Pſal.* 14.1. for a prudent underſtanding perſon; In this ſenſe, *Sing Pſalm every one that is prudent*; or, as the Greek explaineth it, *Sing prudently*; The Chaldee, *With good underſtanding.* See *Muis.*

Scuta ebraicè dicuntur magennes à protegendo. Eadem vox ſignificat Principes quorum munus eſt protegere populum ac defendere ab omni injuria: Ergo Aquila, ut erat verborum proprietatis obſervantiſſimus, non ſenſum, ut quidam alii; ſed verbum interpretans ad verbum, ſcuta dixit, ut Principes ſignificaret. Quia ut ſcuta corpus: ſic illi debent protegere ſubditos ſuos. *Druſ.* Quæſt. Ebraic. l. 1. quæſt. 73.

Verſ 9 *For the ſhields of the earth belong unto God*] Magiſtrates are ſhields to protect the people from Gods vengeance, as well as mans violence, by executing Juſtice, *Pſal.* 89 19. *Hoſ.* 4.18.

Dickſon expounds it thus, The hearts and power of all the Kings of the earth are in the Lords hand, and he hath the diſpoſing of ſhields, armies and ammunition, with all their Commanders and Rulers in the world.

Calvin ſaith, That is the beſt ſenſe, the world is protected and kept by God alone.

PSAL. XLVIII.

Verſe 14.

See Pſal. 50.7. *For this God is our God for ever and ever.*] *Tolle meum, tolle Deum.* It was the top of Chriſts glory that God was his God.

PSAL. XLIX.

Verſe 2.

Tam filii mortalium, quam filii viri. *Calvinus.* *Both ſons of baſe man, and ſons of noble man.* Ainſw. Etiam filii hominis, etiam filii viri. *Muis.*

Both low and high.] *Bene Iſh*, or *Filii viri*, that is, Nobles, ſonnes of great men, and *Bene Adam*, or *Filii hominis*, the ſonnes of men of common rank, *Tam filii hominum (ignobilium) quam filii cujuſcunque nobilis.*

Adam is ſo called of *Adamah* the earth, whence this Title is given to the baſer ſort of people. The Greek tranſlateth it here *earth born*, 1 Cor. 15.47. See *Muis.*

Iſh is the name of man in reſpect of heat, valour, nobleneſs and dignity, it meaneth the great or noble ſort of people.

Verſ. 4. *I will open my dark ſaying upon the harp.*] That dark ſaying (as the context ſhews) is the vanity of all worldly things, and the happineſſe of Gods favour.

Quia calcaneus corporis extremitas eſt, eu, uſque rei extremitas vocatur Calcaneus. Et ſi hoc loco per iniquitatem Calcaneorum intelligat ipſam iniquitatis mercedem, quæ in vita Calcanto, id eſt, extremitate impios circundat. *Hulſius.*

Verſ. 5. *When the iniquity of my heels ſhall compaſſe me about.*] That is, as the moſt judicious Interpreters, *Calvin* and *Mollerus* underſtand it, when wicked men

that

that trace me, purſuing me cloſe at the heels, or obſerving my heels, *Pſal.* 56.6. that is, my ſteppings, and ſeek to ſupplant me, do on every ſide beſet me.

Some think even in the hour of death, when a mans ſins uſe to come cloſeſt unto him, the wickedneſſe of my actions, ſay ſome, ſins contracted by my daily walking, heels for goings, and goings for moral actions. Not only afflictions, but the guilt of ſin comes in with the ſorrow. *See* Ainſw.

Verſ. 9. *That he ſhould live for ever, and not ſee corruption.*] *David* hic loquitur de puris hominibus (nam Chriſtus qui fuit homo & Deus ſimul, non vidit corruptionem) & de eo quod ſit ſecundum ordinem naturæ. Quod, *Henoch*, Ebr. 11. 5. non viderit mortem, hoc accidit contra naturam, Deo ita volente, qui eſt autor naturæ. Sic alibi legimus de aquis, terminum poſuiſti eis, quem non tranſgredientur, cum tamen ſecus evenerit diluvii tempore. *Druſ.* de quæſit. per Epiſt.

Verſ. 12. *Nevertheleſſe, man being in honour, abideth not.*] *Adam* lodged not one night in honour, for ſo are the words if they be properly tranſlated. The word is *Lun*, which ſignifies *pernoctare*, to lodge or ſtay all night. The word is of the future tenſe, which yet frequently in the Hebrew bears the ſignification of the paſt, though it have not *vau converſivum*. See *Ainſw.* *Some reade it, non intelle it, ſo the* LXX, Vulg. Tremel. Grotius. Vide *Rivetum.*

Verſ. 14. *Death ſhall feed on them.*] It is intended primarily of corporal and natural death, the Chaldee Paraphraſe expounds it of the judgement of hell. See 9. and 15. *verſes.*

The upright ſhall have dominion over them in the Morning.] Of the Reſurrection.

Verſ. 18. *He bleſſed his ſoul*] That is, pronounceth himſelf in his own heart a bleſſed man, to be in a bleſſed eſtate.

Verſ. 20. *Man that is in honour, and underſtandeth not, is like the beaſts that periſh.*] Plainly ſhewing, that his honour above the beaſt was his right underſtanding. He means not one that is a natural fool, that hath not the principle of reaſon in him, but one that hath not a ſpiritual underſtanding, doth not exerciſe his underſtanding, or act ſuitably to it, meaning, they die even as beaſts, without any ſenſe or apprehenſion of a better life, or without any true care of eternity. *God regards him no more than a dog in a ditch.*

Is like them, not in periſhing, but in the want of true underſtanding, as *Nebuchadnezzar.*

PSAL. L.

Verſe 2.

THe perfection of beauty.] *Arias Montanus* tranſlates it, *Univerſitate decoris*, the Univerſality of beauty, that is, which is wholly and perfectly beautifull. See the like praiſe of *Sion*, Pſal.48.3. Lam.2.15. Perfecta eſt pulchritudo ejus. *Chald. Paraph.*

Sion vocat *perfectionem decoris* honorifico nomine quia Deus Sacrarium illud elegerit, ubi nomen ſuum invocaretur, & illic ejus imago in legis doctrina fulgebat. *Galvinus.*

Verſ. 15. *And call upon me in the day of trouble: I will deliver thee, and thou ſhalt glorifie me.*] He skips over the act of hearing. *Deliver thee, therefore he hears.*

Verſ. 17. *Seeing thou hateſt inſtruction, and caſteſt my words behinde thee.*] This expreſſion is uſed two wayes in Scripture:

1. When it ſpeaks of a thing hatefull and troubleſom, *Ezek.*23.35.

2. To forget that thing, *Iſa.*38.17. God is there ſaid to caſt our ſinnes behinde him. Quæ prædicabas in Eccleſia, non cuſtodiebas in vita. *Hieron.*

Verſ. 20. *Thou ſitteſt and ſpeakeſt againſt thy brother, thou ſlanderedſt thine own mothers ſon.*] The backbiter is called *Dophi*, which the Rabbins interpret *do duo*, and *pios*, becauſe he ſpeaks with a double tongue.

Verſ. 21. *Theſe things haſt thou done, and I kept ſilence.*] That is, I did not break forth in wrath, thunder againſt thee in judgement.

Thou thoughteſt that I was altogether ſuch an one as thy ſelf.] Not diſpleaſed with the wayes of ſin.

Set in order.] *viz.* Thy faults; As the Greek explaineth it, I will ſet thy ſins before thy face.

Verſ. 22. *Now conſider this.*] Meaning the account that God will take with them.

Leſt I tear you in pieces, and there be none to deliver.] A ſimilitude taken from Lions, which catch and tear their prey, from whoſe jaw none can reſcue.

Verſ. 23. *Whoſo offereth praiſe, glorifieth me, and to him that ordereth his converſation aright, will I ſhew the ſalvation of God.*] As if he had ſaid, I will cauſe him to ſee and know that he ſhall be ſaved.

See Hoſ. 5. 14. *Arias Montan.* Ponenti viram, *To him that puts his converſation, puts every piece of his converſation in the right order.* See *Muis* in loc.

PSAL. LI.

The Title.

TO the chief Muſician, A Pſalm of David, when Nathan the Prophet came unto him after he had gone in to Bathſheba.

The Inſcription ſhews four things:

1. The perſon to whom the writing was committed, *viz.* The chief Muſician. For when *David* had appointed ſingers and players of Inſtruments for the Temple, he did alſo divide them into ſeveral Companies, and over every company there was one chief to whom the ordering of the Song and Tune did appertain, and as it may ſeem alſo one principal overſeer of all, to whoſe cuſtody the Pſalm was delivered, and by whoſe appointment it was ſung in the Temple at fit times, as may be ſeen, 1 *Chron.* 25. The whole number was 288, and they were divided into 24 companies, twelve in a company.

2. The Nature of the writing, *A Pſalme*, that is, holy matter framed into muſical numbers, and fitted to be ſung upon an Inſtrument or Inſtruments.

3. The Authour or Penman of the Pſalm, *David*, the King of *Iſrael*, who is famous for his ſweet ſinging, and excellent Pſalmes left unto the Church.

4. The Occaſion thereof; 1. Nearer, the coming to him of a certain man, ſet out here by his name, *Nathan*, which ſignifies a gift, and by his Office a Prophet, choſen of God to admoniſh him for his ſinne. Prophets were men appointed by God in a ſpecial manner to direct the Church of God in his truth and ſervice. *Nathan* was an extraordinary Prophet, he came to *David*. The Errand on which he came, and his manner of behaviour in doing his Errand, is fully and plainly related 2 *Sam.* 12. 1, 2, 3 2. More remote, his ſin in going in to *Bathſheba*, in committing adultery with her, as the Hebrew phraſe modeſtly ſignifieth. *See* 2 Sam. 11. & 12. Chapters.

Verſe 1. *Have mercy upon me, O God, according to thy loving kindneſſe: According unto the multitude of thy tender mercies blot out my tranſgreſſions.*]

Deal graciouſly with me, or be favourable to me, *q. d.* Whereas I by my ſinnes have deſerved to be caſt out of thy favour, and do finde and feel in my ſelf the ſenſe of thy diſpleaſure, I beſeech thee be pleaſed graciouſly to receive me into thy favour, and cauſe me to know that thou haſt freely and undeſervedly loved me.

Kindneſſe is a word of a larger ſignification than either grace or compaſſion, and it ſignifies the excellent property of Gods Nature, whereby he is apt for his own ſake to do good unto his creatures, which are weak and need his goodneſſe, and cannot be happy without it; this is well alledged as a reaſon of craving Gods favour, for therefore is he ready to accept into favour thoſe which have deſerved his diſ-

diſpleaſure, and are no way able to merit his favour, becauſe the excellent ſweetneſſe and kindneſſe of his Nature makes him ready to ſhew goodneſſe unto all thoſe creatures which depend upon him. Grace cannot be ſhewed but to a ſinner which hath offended, kindneſſe is, and may be ſhew'd unto thoſe creatures which have not offended, by beſtowing a good eſtate upon them, and eſtabliſhing them in that good eſtate that they cannot fall from it.

The multitude of thy tender mercies.] Bowels, that is, by a Metaphor, that inward moving and earning of the bowels, which in a kinde diſpoſition is ſtirred up by beholding the miſery of another.

Here are three phraſes in this and the ſecond verſe.

Blot out my rebellions.] Sins are rebellions, or acts of diſobedience done by any under government againſt the Authority and Rule of the Governour, ſinne is a lifting up of our ſouls againſt the Authority and Power which God hath over us, by preferring our own will before his.

Blot out.] Sinne is compared to a debt written in a debt-book, to make the Debtor obnoxious to the Creditor; and remiſſion of ſins is compared to the blotting out the debt, that it may no longer ſtand in force to make the Debtor liable to an action of debt.

Verſ. 2. *Waſh me throughly from mine iniquity, and cleanſe me from my ſin*] Tecabbeſeni, David *may ſeem to allude to* Exod. 34.6,7. *where the three words here uſed for ſin are.* Id quod maculeſt veſti, illud eſt peccatum ipſi animæ. *Muis.*

The ſecond phraſe here is, *Waſh me throughly* (or multiply to waſh me, or play the Fuller upon me) from mine iniquity. The Hebrew word ſignifies crookedneſs or wrineſſe; Sinne is a crookedneſſe of the ſoul or actions, bowing it from the ſtraight Rule of Gods will, waſh it away, ſo as no ſtain nor blemiſh thereof may remain behinde to defile me; Sinne is here compared to bodily filthineſſe, or foulneſſe of any kinde, which diſgraceth him in whom it is, and makes him unfit to be received into any good company; and remiſſion of ſinne to the cleanſing of ſuch foulneſſe by means of often and much waſhing with water, till it become altogether pure and clean, and free from ſpots.

The third phraſe is, *Cleanſe* or *purge me from my ſinne*, where ſinne is compared to the legal pollutions of the old Law, which did make a man unclean and unfit to partake in the Tabernacle of any of the ſervices of God, and remiſſion of ſinnes is compared to thoſe purgations appointed in the Law to deliver the party from all ſuch uncleanneſſe, that he might approach to Gods Ordinances.

Verſ. 3. *For I acknowledge my tranſgreſſions; and my ſinne is ever before me.*]

It was an ancient cuſtom for the accuſer to ſtand before the accuſed, 1 *Kings* 21.10. the Prophet alludes to this, that is, ſometimes I have my eye upon the accuſer, ſometimes on the Judge, as the malefactors at their trial. *It is* verbum forenſe, *always ſtanding up in his face, and pleading againſt him.*

That is ſaid to be before a man, which is juſt in his ſight, before his eyes or face, ſo that he looketh ſtill on it. He did preſent ſinne before his own minde willingly, and took thoſe thoughts into his minde that tended to make him more and more ſee and deteſt it.

Verſ. 4. *Againſt thee, thee only have I ſinned, and done this evil in thy ſight.*] He had ſinn'd againſt his own body by fornication, his own ſoul, becauſe he loſt his peace, and brought a decay of his grace, againſt *Uriahs* wife, perſon, family, the Commonwealth of *Iſrael*, his own houſe, the ſouls of all the acceſſaries, the Heathen that blaſphemed the name of God by this act, *David* ſpeaks comparatively, the offence was committed againſt God, that weighed down all the reſt, *Luke* 15.18. *He had wronged others as well as God but he now preſented himſelf, as it were, before God alone, and was moſt of all troubled and griеved for his ſin in regard of the diſhonour done to God thereby.*

That thou mightſt be juſtified when thou ſpeakeſt, and be clear when thou judgeſt.] He noteth not the intent and purpoſe of his ſin, but the event of it, and purpoſe of his minde in confeſſing of it, *viz.* to juſtifie God.

Judgeſt.] Executeſt puniſhment. He clea-reth Gods juſtice by taking ſhame unto himſelf; It is as much as if he ſhould ſay, Lord, I have ſo ſinned, that thou maiſt moſt rightly perform againſt me all the things which thou haſt threatned.

Verſ.

Hic verſiculus totius generis humani caſum exponit. *Hieron.*

Verſ. 5. *Behold I was ſhapen in iniquity, and in ſinne did my mother conceive me.*] Not meaning properly his parents ſinne (for he was born in lawfull marriage) but his own hereditary ſinne, whereof he was guilty in his mothers womb.

Jam non modò peccati unius vel plurium etiam, ſicuti hactenus, ſe reum fatetur, ſed altius conſcendit, ſe ab utero matris nihil aliud attuliſſe quam peccatum, & naturaliter ſe totum corruptum eſſe, & quaſi vitiis deliberum. Ita ſceleris unius atrocitatem reputans in hanc uſque cogitationem tractus eſt, quòd natus peccato, nihil in ſe haberet ſincerum vel integrum. *Calvinus.*

Verſ. 6. *Behold, thou deſireſt truth in the inward parts; and in the hidden part thou ſhalt make me to know wiſdom.*] That is, He had not only light againſt ſin in a common way, but a peculiar work of God upon him.

Precatur ut à pœnis quas commeritus erat Deus ſe liberet, ſicut leproſi per hyſſopum vitæ ſocialis reddebantur. *Levit.* 14.6. *Grotius.*

Verſ. 7. *Purge me with hyſſop, and I ſhall be clean.*] All the Sacrifices of expiation of ſin in the old Law, were done by bloud, and that bloud was ſprinkled upon the people by an inſtrument of a certain plant, which becauſe the word in Hebrew is *Ezob*, for the nearneſſe of the ſound, and the indifference of the matter, the Interpreters have ever uſed in all languages to call the word *Hyſſop*.

That is, Waſh away my ſin with the bloud of thy Son, which is ſhadowed in the legal ſprinklings made with hyſſop.

Verſ. 8. *Cauſe me to hear joy and gladneſſe: that the bones which thou haſt broken may rejoyce.*] That is, Thou ſhalt by the hearing of the glad tidings and gracious promiſe of life work this joy in me.

See Pro. 15. 30.

Bones broken rejoyce.] That is, the ſoul exceedingly grieved and ſorrowfull for its ſins, and ſo affected with the ſenſe of them, as a living man would be with the ſenſe of his arm or leg, if it were broken in divers ſhivers.

See Iſa. 38. 17.

Verſ. 9. *Hide thy face from my ſinne: and blot out all mine iniquities.*] That is a figurative ſpeech taken from the cuſtom of men, who when they are angry with any perſon or thing, do inflame their wrath yet more by earneſt looking upon that thing or perſon. By Gods face is meant his angry diſpleaſure which *David* beſeecheth him to hide from his ſins, that is, from him in regard of his ſins, *q. d.* Look not ſo upon my ſins, as to ſhew thy ſelf angry againſt me for the ſame. In the repetition, *Blot out all mine iniquity*, he uſeth the ſame word that he had uſed in the firſt verſe, only here adding the note of generality to the ſubject of his Petition, which he underſtood.

Verſ. 10. *Create in me a clean heart, O God, and renew a right ſpirit within me.*] To create ſignifies properly to make of nothing, and *David* uſing this word not as if he had not already ſome beginnings of ſanctity; but that God muſt work it in him out of nothing (he had wiſdom before this, and therefore ſanctity) but to encourage himſelf from Gods omnipotent power ſecretly included in the word *Create*. He alludeth to the making of the world at firſt, intimating that if he were as deſtitute of grace now, as once all things were of being, yet God that gave being to things that were not, is able alſo to give grace to him.

By the word [*heart*] is figuratively meant the inward faculties of the ſoul, chiefly the thoughts, motions, affections and deſires. The word *clean* or pure ſignifies that which is free from the admixture of any baſe ſtuff which may impair its beauty and worth.

To renew is to repair or make ſound again that which by age or other caſualty is decayed or periſhed, and this word being uſed after that of creating, ſhews that *David* in prayer did gather more comfortable ſenſe of the work of Sanctification. For he that asks to have a thing created, finds nothing of it in himſelf; he that asketh to have it renewed, finds ſome remainder and reliques which needs ſome mending and addition.

By *Spirit* is ſignified the whole inward man in all the faculties of it, and *David* uſeth both the words of heart and ſpirit, which in Scripture are uſed to note the whole man, becauſe he wiſheth an univerſal reformation, wherein every part ſhall be amended in its kinde.

The word tranſlated *right*, in the Text, is *Conſtant* in the Margin; The word

word in the Original notes ordinarily firm, conſtant and eſtabliſhed, as 2 *Sam.* 7. 16,26.

Verſ. 11. *Caſt me not away from thy preſence, and take not thy holy Spirit from me.*] *Vox indignantis*, Indignation is a compounded affection of ſhame, hatred and anger. Iſa 30.22. Numb.12.7. Eſth.7.8.

That is, Deprive me not of that happy union with thee, and that aſſurance and enjoyment of thy love. By the word Spirit joyned with this epithete Holy, is ſtill meant in Scripture the Spirit of Sanctification, working holineſſe in the hearts of Gods people. *Thy Spirit*] *The ſenſe of it.*

Verſ.12. *Reſtore unto me the joy of thy ſalvation, and uphold me with thy free Spirit.*] To reſtore a man to any thing, is to give him that again which once he had, but now hath not.

Reſtore hath five things in it: 1. That once he had a ſenſe of Gods love. 2. He remembers that he had it. 3. It was now loſt. 4. He ſaw a way to gain it. 5. By prayer.

Joy of thy ſalvation.] That is, the comfort I had in the work of thy grace, ſtrengthening me againſt ſinne, and aſſuring me of eternal happineſſe.

The ſalvation of God is that work of his grace by which he delivers his people from every evil work and thing, and bringeth them ſafe to his heavenly kingdom, as 2 *Tim.* 4. 18. The joy of Gods ſalvation is that comfort, delight, content, ſatisfaction of heart, which the heart is filled withall, out of the aſſurance of this work of grace. It is therefore as much as if *David* had ſaid, Lord, time hath been that I had great comfort in the ſenſe of the work of thy grace, delivering me from ſinne, and all the enemies of my ſoul, and the aſſurance of the continuance of this work, till it had brought me ſafely to the Kingdom, but now I have long wanted this comfort, I humbly beſeech thee vouchſafe to give it me again.

Eſtabliſh or uphold me with thy free Spirit.] That is, ſo confirm me by thy Spirit in the wayes of goodneſſe, that I may no more run into ſuch groſſe and foul ſins, as my weakneſſe otherwiſe will quickly carry me into.

Free Spirit.] Free,

1. Subjectively, or in it ſelf, giving out liberally to us.

2. In the effects it makes us free, *Pſal.* 110. 3. *Where the Spirit of the Lord is, there is liberty.* *Becauſe freely given, acts freely, and makes us free.*

Verſ. 13. *Then will I teach tranſgreſſours thy wayes.*] Both the things thou haſt commanded them to do and forbear for thine authority ſake, and alſo the things that thou wilt do to them, for Gods wayes ſignifie both the wayes he would have men walk in towards him, and wherein he himſelf hath walked, and will walk in toward them.

Verſ. 14. *Deliver me from bloud guiltineſſe, O God.*] Or, as the word ſignifies, from *blouds*, that is, the ſin of murder, wherewith it may ſeem his conſcience was moſt defiled and laden. *See* Gen.4.10.

And my tongue ſhall ſing loud of thy righteouſneſſe.] That is, I will abundantly praiſe and magnifie thee, as for all other thine excellencies, ſo for thy righteouſneſſe in keeping promiſe, and walking juſtly with ſinners in forgiving their ſins for which their ſurety hath ſatisfied.

Verſ.15. *O Lord open thou my lips.*] Though the words be tranſlated, *O Lord open my lips*, as a prayer, yet the Margin hath it, *Lord thou ſhalt open my lips*, as if it had been Lord open, yea I know thou wilt open my lips. *Id eſt*, Præbe mihi materiam Cantici, & gratiarum actionis ignoſcendo peccato meo. *Muis.*

Give me power and ſtrength to be truly thankfull.

Shew forth thy praiſe.] Publiſh abroad to others *thy praiſe*, that is, ſuch things as make to the honour and commendation of thy great name.

Verſ. 16. *For thou requiriſt not Sacrifice, elſe would I give it, thou delighteſt not in Burnt-offering.*] Firſt, God never required Sacrifices comparatively, that is, in compariſon of a broken heart it's nothing, it is not to be compared with it, as *Hoſ.* 6. 6. *Joel* 2. 13. Secondly, God required them abſtractly, and ſevered from a broken heart. *See* Iſa. 1.11, 12, 13, 16. and 58. 4, 5.

Verſ. 17.

Inſtar omnium.

Verſ. 17. *The Sacrifices of God are a broken Spirit.*] It is the Plural Number.

Sacrifices of God.] That is, moſt eminent, according to the uſual Hebraiſm, the only Sacrifice which God will accept of.

A broken and a contrite heart, O God, thou wilt not deſpiſe.] *A broken heart* is oppoſed to a whole heart, which is inſenſible, unhumbled for ſinne, a ſenſible heart, and afflicted for ſin. Contrite is that which is broken to pouder, ready to receive any impreſſion. *A Mioſis*, that is, highly eſteem, as 1 *John* 5.3. *Heb.*12.5.

Verſ. 18. *Do good in thy good pleaſure unto Sion, build thou the Walls of Jeruſalem.*] *Sion* was a hill in *Jeruſalem* where *David* had placed the Ark of God, and it ſignifies the ſtate of the Church in regard of things Eccleſiaſtical and ſpiritual. *Jeruſalem* was the chief City of the Kingdom, which *David* had wonne out of the hands of the *Jebuſites*, and ſignified the State Civil or Temporal, and by building up the walls thereof, is meant fortifying and defending it againſt all ſorts of enemies; The ſenſe is, Beſtow upon us all good things neceſſary for Church and Commonweal, and ſave us from all evil things that may be harmfull to either of them.

Verſ. 19. *Then ſhalt thou be pleaſed with the Sacrifices of righteouſneſſe, with Burnt-offering, and whole Burnt-offering, then ſhall they offer Bullocks upon thine Altar.*

Sacrifices of righteouſneſſe.] That is, righteouſly offered, the true ſtudy of righteouſneſſe with the Sacrifices.

Bullocks.] That is, all kinde of beaſts.

Altar.] Offered to God in the place and manner appointed.

PSAL. LII.

Verſe 9.

I will praiſe thee for ever.] That is, he will hope in God; Hope is the continuation of our thankſgiving, it gives God the glory of his Might, Mercy, Wiſdome.

Oliva æternitatis ſymbolum. Vide *Pierium.*

Verſ.10. *But I am like a green Olive-tree in the houſe of God.*] Alwayes freſh and flouriſhing. *See* Pſal.37.35. Jer.11.16.

PSAL. LIII.

THis Pſalm is the ſame in effect, and almoſt in words, with the 14th Pſalm, ſome few things changed.

PSAL. LIV.

Verſe 6.

I will freely Sacrifice unto thee.] Such Sacrifices the Law mentioneth, *Levit.* 7. 16.

PSAL. LV.

PSAL. LV.

Verſe 13.

BUt is was thou, a man, mine equal, my guide, and mine acquaintance. Verſ.14. *We took ſweet counſel together, and walked into the houſe of God in company.*] Some ſay * *Ahitophel*, *Calvin* diſlikes that; a great friend of *Davids* that pretended much to Religion.

* The Chaldee Par. Kimchi, Muis. See Ainſworth, Probabile eſt unum ex aulicis proceribus accuſari, cujus ſancta cum *Davide* conjunctio & familiaritas vulgo nota eſſet. *Calvinus.*

Verſ. 21. *Yet were they drawn Swords.*] It is the cuſtom of the Scripture, to name hard pernicious and dangerous words by a ſimilitude, darts and arrows, as in the Pſalms, their tongue is a ſharp arrow, *Gen* 49.23.

Verſ. 22. *Caſt thy burden upon the Lord.*] *Omnia vocationis officia*, ſaith one, *Omnium actionum eventa*, another. See Pſal. 37.5.

1. The burden of duties, in him is all our fruit found.
2. Of ſuffering.
3. Of loſſe.

The event and ſucceſſe of all.

Montanus and others render it *donum tuum*, though the Lord hath beſtowed gifts on thee to uſe, and for thy comfort, yet truſt them with God. The Greek well turneth it, thy care, which phraſe the Apoſtle uſeth, 1 Pet. 5.7. The Chaldee ſaith, Caſt thy hope on the Lord.

Suſtain thee.] Or foſter and nouriſh thee, with food and all other neceſſaries.

Verſ. 23. *Bloudy and deceitfull men.*] Men of blouds, that is, *bloody men*, as *Pſal.*5.7. Qui ſe dant crudelitati & ſanguinis effuſioni. Sic viri divitiarum dicuntur qui addicti ſunt divitiis. De Cæſaris percuſſoribus Suetonius, nemo ſua morte defunctus.

Shall not live out half their dayes.] Heb. *Shall not halfen their dayes*; that is, not half the dayes which they might live for the ſtrength of their conſtitutions. *See Pſal* 102.24. *Job* 15.32,33.
Grotius interprets it, *Non pervenient ad ætatem, ad quam hominum multi perveniunt, & ipſi pervenire potuerant.*

PSAL. LVI.

Verſe 8.

THou telleſt my wandrings.] That is, all thoſe weary ſteps he took in paſſing over thoſe two great forests, when he fled from *Saul.*

Verſ. 9. *When I cry unto thee, then ſhall mine enemies turn back.*] *David* ſpeaks as if there were victory in the moment of his ſupplication.

Verſ. 10. *In God will I praiſe his Word: In the Lord will I praiſe his Word.*] *q. d.* I have cauſe to bleſſe God for his Word, he doubleth it for the greater emphaſis.

I never knew what ſweetneſſe, fulneſſe, comfort was in the promiſes, till I was in diſtreſſe.

Verſ.12. *Thy vows are upon me.*] That is, the vows which I have made to thee are lying upon me.

Verſ. 13. *For thou haſt delivered my ſoul from death. Wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?*] As if he ſhould ſay, thou haſt redeemed me, and effectually called, and juſtified, and ſanctified That is, my life or perſon.

me in ſome meaſure, and wilt not thou keep me from falling from thy truth into any damnable errour?

PSAL. LVII.

Verſe 4.

Ego inter immanes leones ſum. *Jun.*

My ſoul is among Lions.] Called here *Lebaim*, hearty, ſtout, couragious Lions, of *Leb* heart, courage. *See* 2 *Sam.* 17. 10. *Saul* and his Courtiers are here Lions to *David*; and ſo was the *Roman* Emperour to *Paul*, 2 Tim. 4. 17. and all wicked Rulers over the poor people, *Prov.*28.15.

PSAL. LVIII.

Verſe 4.

Sc. *Riches.* Sc. *Pleaſure.* Obturationem auriuum non propriè intelligit, ſed Κατὰ μεταφορὰν deſignat; quod ſic agat aſpis, quaſi contemnat carmen, planeque ad illud obſurduerit. Sententia Pſalmiſtæ ea fuerit, tantum eſſe ſuorum hoſtium furorem, ut non magis poſſit mitigari, quam moveatur aſpis incantantis carmine. Vide *Jer.*8. *Voſſius* de Orig. & progreſſ. Idol. l. 1. parte altera, *c.*8, *v.*17.

They are like the deaf adder that ſtoppeth her ear.] She ſtops one ear with earth, the other with her tail, as *Auſtin* and *Caſſiodorus* ſay of Adders, that they may not be charmed.

Verſ.10. *The righteous ſhall rejoyce when he ſeeth the vengeance: he ſhall waſh his feet in the blood of the wicked.*] This ſpeech was taken from the cuſtom of thoſe Countries, that were wont after their travels to waſh their feet with cold water and that did refreſh them: ſo the blood of the wicked ſhould be refreſhment to the righteous.

1 Tim.5.10.

Not rejoyce in the evil of their enemies, as it is their proper hurt, but as it is the matter of Gods glory, *Non de malo inimici, ſed de bono Judice.* Anſelm.

Quia quando illi damnantur in pœnis, illi lætificantur in præmiis. Hieron.

PSAL. LIX.

Verſe 6.

They make a noiſe like a dog] Slanderers are called dogs for their indefatigableneſs, inſatiableneſs and barking.

Verſ.10. *The God of my mercy ſhall prevent me.*] See *ver.*17. As if he had ſaid, his mercy is mine, it belongeth unto me. A wicked man may ſay God is a God of mercy, but only thoſe that are in Covenant may ſay this.

He not only calls him a God of mercy, but puts in his intereſt in it, and imployment of it, whatever mercy there is in God, it ſhall be laid out for me.

Prevent me.] Shall be preſent ſeaſonably to help me.

Verſ.14. *Let them make a noiſe like a dog, and go round about the City.*] Dogs are greedy and hungry creatures, have alwaies an appetite, therefore courſe up and down for ſuſtenance, but for moſt part in vain.

PSAL.

PSAL. LX.

Verſe 8.

Moab is my waſh pot.] An alluſion to the manner of thoſe Eaſtern Countries, every night they uſed to waſh their feet, had a veſſell for that end. That is, *Moab* ſhall ſerve me in the baſeſt ſervice I ſhall put them unto.

Hoc voluit dicere ſe imperaturos Moabitis & Idumæis, ut ſervis. *Grotius.*

Over Edom will I caſt my ſhoe.] Meaning thereby that he would bring the poſterity of *Eſau* into a baſe and low eſtate of ſubjection unto him, as we may ſee verified, 2 *Sam.*8.14. *Idumæos conculcabo, ac peſſundabo.* Muis.

See Weemes *his Chriſtian Syn.* p. 18. *That is, I ſhall ſubdue them, and trample them under my feet as I paſſe through them.* Dickſon. *See* Muis.

PSAL. LXI.

Verſe 7.

O Prepare mercy and truth.] The word ſignifies to diſtribute or ſet out mercy and truth, either *David* begs a ſpirit of mercy and truth, that by this means he may be eſtabliſhed in his Kingdom, or rather, that God would give with himſelf, mercy and truth, to preſerve him. *See* Prov.20.28.

Prepare] *or appoint, as his due and ready portion. The Hebrew is* Man, *a name whereby that prepared meat was called, which God gave his people from heaven,* Pſal. 78.24. *Ainſw.*

PSAL. LXII.

Verſe 2.

I Shall not be greatly moved.] As if he ſhould ſay, ſomewhat I may be moved, but much I ſhall not. *See* Pſal.37.24.

Subindicat fieri quidem poſſe ut prematur rebus adverſis, quia ſciebat communibus incommodis ſe eſſe obnoxium: ſed ſibi perſuadet caſus non fore mortiferos, quia Deus ſupponet manum ſuam. *Calvinus.*

Verſ.9. *To be laid in the ballance.*] Of Scripture or right reaſon.

They are altogether lighter than vanity.] If all men together be put in one ballance, and vanity in another, they will be lighter than vanity it ſelf. The word *Hebel* here uſed, denoteth a vain light thing, as the breath of ones mouth or bubble in the water.

Verſ.10. *If riches increaſe, ſet not your heart on them.*] The Hebrews put the heart for all thoſe things *quorum ſedes eſt in corde.* 1. Your thoughts, 2 *King.* 5.26. let not them ingroſs your thoughts and conſultations. 2. Affections, 1 *Sam.* 4.20. take off your love, deſire, joy, hope from the things of this life. 3. Confidence, place not your confidence in them, be not puffed up with pride, becauſe you are rich.

He ſaith not, if riches increaſe refuſe them, but, ſet not your heart on them. To ſet the heart is to regard or care for a thing, 1 Sam.4.20. & 9.20. 2 Sam.1.3.

Verſ.11. *God hath ſpoken once, twice have I heard this, that power belongeth unto God.*]

Semel Deus in Sinai locutus eſt majoribus noſtris: inde duo colligo longe certiſſima: Deum & potentiſſimum eſſe ad vindicandum injurias ſuas, & in pios mirè benignum, Exod.20.5,6. *Grotius.*

The meaning is, either, that God spake it often, or that *David* heard it often, though he spake but once, that is, throughly considered it. That is, (saith Dr *Taylor*) once by the Scriptures, and another time by the holy Ghost. A speech like that *Job* 40. 5. it is repeated for confirmation, power in the extent, latitude of it, all power belongs to God as a property.

Vers. 12. *Also unto thee, O Lord, belongeth mercy, for thou rendrest to every man according to his work.*]

The Psalmist useth three arguments here to urge men to rely on God. 1. He hath power. 2. Will, to inable him to do any good. 3. Mercy, to render according to any good you do.

PSAL. LXIII.

Verse 1.

Early in the morning.

Early will I seek thee.] That is, every morning the beginning of my work shall be to look towards thee, I will begin my duties in faithfull invocating thy help and aid.

Vers. 3. *Because thy loving kindness is better than life.*] With all its revenues. One may be weary of life, never of the love and favour of God, *Psal.* 73. 28. In the Hebrew it is lives, put many lives together, there is more excellency in the discovery of Gods love. *Of living, viz.* men, so *Muis* saith it may be read.

Adhæsit anima mea post te *Calvinus*. *My soul cleaved after thee.*

Vers. 8. *My soul followeth hard after thee.*] This notes 1. The strength of his intention, *Dan.* 9. 3. 2. The strength of his affection, *Psal.* 119. 20. 3. The constancy of a mans pursuit, as that phrase, *fulfill after God*, Numb. 14. 24. notes the perfection of a mans obedience. *See* Muis.

Tantundem valet atque à feris vorari & laniari. *Calvin.* Fuller *Descrip. of Palest. l.* 3. *c.* 2.

Vers. 10. *They shall be a portion for Foxes.*] That is, lie unburied for Foxes and other wilde beasts to prey upon. Not ordinary Foxes which are so dainty mouth'd that they will not feed on any carkass but what they kill themselves; rather Jackals mungrill creatures, deriving cruelty from the Wolves their sires, and craft from the Foxes their dams, and are very ravening creatures.

PSAL. LXIV.

Verse 6.

Perfecerunt scrutinium perveſtigatum. *Arias Montan.*

They accomplish a diligent search.] Or, *a search searched out*: that is, *a curious diligent search.* The Greek translateth, *they are consumed searching out searches*: meaning, that they spend both their time and themselves, in searching out evils against the just.

PSAL. LXV.

Verse 1.

Sensus huc redit, Deum esse ita beneficum erga suos, ut quotidie illis suppeditet novam materiam laudis. Etsi enim se in totum mundum diffundit ejus liberalitas, peculiari tamen favore Ecclesiam suam dignatur. *Calvinus.*

Praise waiteth for thee, O God.] Mercy is not yet come, we expect it, whilst thou art preparing the mercy we are preparing the praise.

See Isa. 66. 23.

Vers. 2. *O thou that hearest prayer, unto thee shall all flesh come.*] That is, all sorts of men, as *Gen.* 6. 12. *Psal.* 145 21. *Act.* 2. 17. For this cause he hears prayer, that men might be incouraged to come and seek to him.

Vers. 8.

Verſ.8. *The outgoing of the morning and evening to rejoyce.*] Outgoings of the morning, the riſing of the Stars before the Sun riſe. Ainſworth *expounds it otherwiſe.*

And evening.] That is, when the Moon riſeth and the Stars with her. So *Muis.*

Verſ.9. *With the river of God full of water.*] That is, the clouds figuratively deſcribed.

Verſ.11. *And thy paths drop fatneſs.*] Gods paths are ſaid to be there where he much manifeſts himſelf. That is, the clouds, the duſt of Gods feet, *Nah.*1.3. Nubes ita metaphorice appellans. *Calvinus.*

The clouds which are Gods Chariot, Pſal.104.3. *from which rain is dropped to cauſe the earth to fructifie,* Job 25.36. & 38.26,27. *Paths here are properly ſuch tracks as are made by Chariot wheels.* Ainſw.

PSAL. LXVI.

Verſe 3.

Submit themſelves unto thee.] In the Originall it is *mentientur tibi*, they ſhall lie unto thee, and ſo it is tranſlated by *Arias Montanus*, and *Calvin*, *Chald. Par. Vulg. Lat.* noting hereby, that a forced ſubmiſſion unto God is ſeldom in truth. *See* Pſal.81.16. *See* Pſal. 18. 45. Subeſt hæc tacita comparatio inter voluntarium cultum quem præſtant fideles, dulcedine gratiæ illecti, & ſervilem coactamque ſubjectionem, ad quam incredibili vi trahuntur. Hoc enim ſignificat *mentiri*, fieri ſupplicem non alacri obſequio, neque libere, ſed quia neceſſitas extorquet. *Calvinus.*

Verſ.16. *Come and hear all ye that fear God.*] The words are without a copulative in the Hebrew. *Venite, audite*, Calvinus. Come, hearken, like that *Gen.*19.14. it not only imports an invitation, but the affection alſo of him that ſpeaks.

Verſ.18. *If I regard iniquity in my heart.*] If I have ſeen iniquity, the word is *Raath*, it noteth the cleareſt kinde of ſeeing, ſuch as is with conviction, 1 *Sam.*12. 17. Perceive and ſee, or be convinced, the later word is this here. If I have a minde to wickedneſs. If I had ſeen in my heart: *To ſee is to behold with a corrupt affection,* Job 31.

26. *Thus God cannot ſee evil,* Hab.1.13. *Ainſw. Iniquitatem aſpicere in corde*, non eſt eſſe ſibi male conſcium, ſed intentum eſſe & addictum iniquitati. Quanquam ideo diſertè cordis meminit Propheta, ut oſtenderet non modò puras ſibi eſſe manus, vel ſe coram hominibus eſſe innoxium, ſed ut coram Deo ſibi aſſereret veræ integritatis laudem. *Calvinus.* See *Muis.*

PSAL. LXVII.

Verſe 1.

And cauſe his face to ſhine upon us.] Or *to be light*, that is, cheerfull and favourable. *Non illum triſtem videamus in peccatis noſtris, ſed gaudentem in virtutibus. Non eum ſentiamus judicem, ſed patrem.* Hieron. *See* Pſal. 4.7. & 31.17. *See* Prov.16.15. Ubi amoris ſui ſenſum cordibus noſtris inſpirat Deus, & re ipſa declarat ſe propitium eſſe, dicitur ſuper nos lucere ſerena ejus facies: ſicuti obnubilari dicitur, dum peccatis noſtris offenſus, conſcientias noſtras terret, ſignaque aufert ſui favoris. *Calvinus.*

PSAL.

PSAL. LXVIII.

Verſe 4.

A precious Scripture.

EXtoll him that rideth upon the heavens by his Name Jah.] It is an Elogy of the great power of God, becauſe he rides upon the clouds or heavens. See *Deut.* 33.26. *Iſa.*19.1. It is his proper Name, the Name of his eſſence; exalt him as the firſt cauſe, the chief good and utmoſt end, as him who is being of beings, and gives being to all creatures, behold this excellency in God, admire him, and have thy heart taken up with high thoughts of him.

Eſt nomen *Jah* ut plerique volunt, contractum ex *Jehovah* & ejuſdem ſignificationis utrumque deductum à verbo *hajah*, id eſt, fuit, quod Deus & per ſe ſit, & rebus omnibus ut ſint largiatur. *Rivetus* in loc. *See* Muis.

A rain of liberalities.

Verſ.9. *Thou O God didſt ſend a plentifull rain.*] That is, diſpenſations of the Spirit in a more open obſervable way. *See* Micah 5.7. & *Muis* in loc.

Virorum eſt bella gerere. Virginum autem & mulierum, victorias cantu celebrare. Id uſitatum fuit apud Ebræos, ut triumphanti occurrerent, & victoriam canerent. *Exod.* 15. 20. *Rivetus.*

Verſ.11. *Great was the company of thoſe that publiſhed it.*] Great was the company of the Preachereſſes, the word is Feminine: *See* Exod.15.20. 1 Sam.18.16. *quia receptum erat vetuſto more, epinicia cani à mulieribus.* Calvinus. *See* Muis.

Verſ.14. *Though ye have lien among the pots.*] Though you look like a black ſcullion among the pots, ſullied and full of filth.

Tſalmon ſignifies ſhady or dark, ſo this mount was with caves and trees that grew thereon; but with ſnow upon it was made lightſom. To be ſnow-white on Tſalmon, is to have light in darkneſſe, joy in tribulation.

White as the ſnow in Salmon] *Salmon* was a great grove in the mountains of *Sichem*, Judg.9.49. where the ſnow lying there came a great light to the places below.

Ainſw. *See* Muis.

Hic de cælo agi non dubitamus, quod inter omnes creatas res altiſſimum eſt, & à quo reliquæ altæ dicuntur prout magis vel minus ad illud accedunt. *Rivetus.* Vide *Jun.* l.2. Paral.56. A Sinai in cœlum, ut ſolent reges judicia exercituri, tribunal conſcendere. Vide *Mat.*27.19. *Grotius.*

Verſ.18. *Thou haſt aſcended on high.*] Thou Lord Jeſus, *Epheſ.* 4.8. *When he aſcended up on high.* The Pſalmiſt is Propheticall, the Apoſtle Hiſtoricall.

Thou haſt led captivity captive.] Or, thou haſt captivated captivity, that is, thou haſt led thoſe captive, who had captivated thy people; or, he led his people who were miſerable captives to Satan, to a bleſſed captivity to himſelf. *See* Rivet. *in loc.*

Captivaſti nos, qui captivi tenebamur à diabolo. Hieron.

An expreſſion taken from triumphs of Conquerours after great Victories, it was their cuſtom to give gifts to the people.

Thou haſt received gifts for men] *Epheſ.*4.8. it is *gave gifts*, becauſe taking is put for giving, 1 *King.* 3.24. & 17.10. and Chriſt received gifts that he might give them, *for men*, Heb. in the man, that is, in the humane nature. *Accepit ut homo, dat ut Deus: & quod accepit, hominibus accepit ut det.* Hieron.

Yea for the rebellious alſo.] That is, ſay ſome, thoſe which formerly were ſo, but now are ſubdued by the power of the Goſpel, but God gives gifts to the rebellious, and thoſe that remain ſo.

* Ut ipſi habitent in Eccleſia tua, ſe fidelibus tuis aggregent, agnoſcentes imperium tuum. Huc referri poteſt Vaticinium *Eſaiæ* 11.6. *Rivetus.*

That the Lord God might dwell among them.] That is, might have a Church * among them.

Verſ.19. *Bleſſed be the Lord who daily loadeth us.*] A gratulatory Epiphonema. Some ſay, with his mercies; others, with afflictions: He ſpeaks of the benefits of Chriſts

Chriſts aſcenſion in the former verſe, and therefore I ſuppoſe with *Rivet*, it is rather to be interpreted, beſtowing of gifts plentifully.

Verſ.20. *The God of ſalvation.*] Of ſalvations: He only can ſave and none can ſave but him, *Iſa.*43.11. He hath all ſorts and waies of ſalvations, a God of it, it is his privilege, and belongs to him as he is a God. He is not only powerfull, but skilfull to ſave. *Ideò utitur numero multitudinis & ſalutes dicit, ut oſtendat, quamvis innumera pericula circumſtent, innumeros quoque ſervandi modos Deum in promptu habere.* Rivetus.

And unto God the Lord belong the iſſues from death.] Or the goings out from death. That is, deliverances from death and deadly danger.

*Pſal.*68. 12. Id eſt, Domini eſt educere à morte, vel à morte eruere. Significat igitur hæc phraſis evaſionem aut liberationem à morte. Simili phraſi 1 *Cor.*10 13. Vide 1 *Sam.*2.6. *Apoc.*1.18. *Rivetus.*

It is an alluſion to one that keepeth a paſſage or a door, that is, God hath all the waies which lead out from death in his own keeping.

Verſ.22. *The hairy ſcalp.*] That is, even the moſt fearfull enemies, that with their gaſtly viſage, deformed with long hair, would ſtrike a terrour into the hearts of beholders.

Capillati incedunt nonnulli & comam nutriunt, ut horridiores videantur. Superbiam etiam & vanitatem hac phraſi videtur redarguere voluiſſe. *Rivetus* in loc.

Verſ.30. *Rebuke the company of ſpear-men.*] Or the beaſt of the reeds, of which ſpears were anciently made, and to which they are like in faſhion. The Chaldee Paraphraſe interprets it of *Egypt*, a Country of reeds; he alludes to the Crocodile the proper beaſt of that Country, which living both in land and water, uſually lies amongſt the reeds. *See* Muis.

Chajah indubitatò non beſtiam ſolùm ſed præter alia cætum ſeu congregationem etiam ſignificat, quod per metaphoram fieri *Schindlerus* docet, à feris in unum congregatis ductum. Increpa congregationem arundinis, id eſt, arundiferam, uſitato Ebraiſmo Arabs qui aliàs in pleriſque LXX. ſequitur, nunc ab iis diſcedit & vertit, Increpa feras quas poſſedit. *Dieter.* Antiq. Bibl. Feras arundinis Ægyptias ideo nonnulli dici volunt, quia in arundineto omnium nobiliſſimo ſuas ſibi voluptates capiebant; & feras fuiſſe vocatos, quia populum Dei ferarum in morem olim inſectati ſunt. Et hæc certè à propoſito non ſunt aliena, cum certum ſit Ægyptios fuiſſe antiquos hoſtes populi Dei. Sed tamen videtur Propheta non unam aut alteram hoſtilem nationem notaſſe, ſed omnes in genere quæ in populum Dei hoſtili ſunt animo. *Rivetus* in loc.

Verſ.34. *Aſcribe ye ſtrength unto God.*] Acknowledge it, attribute it to him, give him the honour of it.

PSAL. LXIX.

Verſe 4.

They that hate me without a cauſe, are moe than the hairs of mine head: they that would deſtroy me being mine enemies wrongfully, are mighty.] Chriſts ſpeech, and true of all his people.

1. Hoſtium multitudinem. 2. Multitudinis hoſtilitatem. 3. Utriuſque inſaniam.

Verſ.9. *For the zeal of thine houſe.*] Or jealouſie, indignation for polluting of thine houſe, and ſtudious care to have it conſerved holy. *See* John 2.15, 16, 17.

Vide *Jun.*1.1. Paral.65. Rom 15.3.

Hath eaten me up.] Devoured or conſumed. *See* Pſal.119.139.

Verſ.27. *Adde iniquity to their iniquity.*] *Permiſſivè*, Do thou leave them to themſelves that they may adde iniquity to their iniquity. 2. *Punitivè*, in a way of ſpirituall judgement, a meaſure of ſin prepares for judgement, as well as a meaſure of grace for glory.

Verſ.

Hæc ultima eſt imprecatio, & omnium maxime formidabilis, quæ tamen ſemper impœnitentiam & obſtinatam duritiem, de qua nuper loquutus eſt, ſequitur. *Calvinus.* Vide plura ibid.

Verſ.28. *Let them be blotted out of the book of the living.*] Or book of life, That is, declare that they were never written there. *See* Exod.32.32.

PSAL. LXX.

THis Pſalm is the ſame in ſubſtance, and almoſt in words, with the end of *Pſal.*40.

PSAL. LXXI.

Verſe 14.

Et adjiciam' ſuper omnem laudem tuam. *Calvinus* Perinde eſt ac ſi diceret, Domine quia Pridem ad tua beneficia aſſuefactus ſum, non dubito quin nova acceſſio novam quoque materiam mihi datura ſit celebrandæ tuæ gratiæ. *Calvinus.* *See* Muis.

AND *will yet praiſe thee more and more.*] I will adde to thy praiſe, ſo the words are in the Originall, as if he ſhould ſay, God hath had ſome praiſe in the world already, I would fain adde ſomething for my part; I would come in with my ſhare, and that he might have ſome more praiſe for me.

Verſ.16. *I will go in the ſtrength of the Lord God.*] That is to go forth

1. In a right apprehenſion of a mans intereſt in God by vertue of the new Covenant, by which one hath an intereſt in all his attributes.
2. To go forth in the former experiments that he hath had of God.

Auſtin (ſaith *Calvin*) *plus centies ad evertenda operum merita hoc teſtimonio utitur.*

PSAL. LXXII.

Verſe 1.

Judicium eſt clara & perfecta ſcientia quod cuique ſit tribuendi; Juſtitia eſt conſtans & perpetua voluntas ſuum cuique tribuendi. *Juſtitiæ & Judicii* nominibus formam gubernandi rite compoſitam intelligit. *Calvinus.*

GIve the King thy judgements, O God, and thy righteouſneſs unto the Kings ſon.] Judgement is an ability to know what we ought to do, 1 King.3.15. Righteouſneſs is a willingneſs to do what we know.

Verſ.3. *The mountains ſhall bring peace to the people, and the little hils by righteouſneſs.*] Some underſtand it literally from all parts of the Land, ſo *Calvin*: rather the ſupream and inferiour Magſtrates.

Which is very comfortable and beneficiall. See Ainſw.

Verſ.6. *He ſhall come down like rain upon the mowen graſs.*] Or as ſome write it (for ſo the Originall will bear it.) He ſhall come down like rain upon the Fleece: having relation to *Gideons* Fleece. It is chiefly underſtood of Chriſt, yet of *Salomon* alſo as a type of Chriſt, and indeed of every good Governour. *See* 1 King.4.25.

Like a ſerpent, as is expreſſed in Mic 7 16. *noting hereby great fear and* *See* Iſa 49.23.

Verſ.9. *And his enemies ſhall lick the duſt.*] They ſhall fall down ſo low when they worſhip him, that their mouthes ſhall touch the earth. *Scimus Orientales hac cæremonia fuiſſe uſos.* Calvinus. *ſubjection, teſtified by bowing down their faces to the ground, as is the manner in the Eaſtern Countries.* *Ainſw.*

Verſ.17.

Verſ.17. *His Name ſhall be continued as long as the Sunne.*] *Filiabitur nomen ejus, Montanus.* Shall be continued as the Name of the Father in the Son. The Greek turneth it, *his name continueth.*

The ſenſe is, That there ſhall alwaies be a true Church even to the end of the world, in which Chriſt gets to himſelf, in which he is worſhipped and praiſed *Glaſſ.Onomat.* See *Muis.*

Senſus eſt, antequam ſol crearetur ipſe filii nomine appellatus eſt. Nempe Chriſtus ab æterno Dei filius

fuit: atque tam commodè legi poteſt filiabit nomen ejus, nempe pater filiabit, hoc eſt, filium appellabit, filii nomine & appellatione dignabitur. *Capel.* Critic. Sac. l.3. c.13.

PSAL. LXXIII.

Verſe 1.

TRuly God is good to Iſrael.] What ever God doth, though wicked men proſper, and the godly be much afflicted. *Iſrael* is the common name of the people of God in the Old Teſtament. *See* Whitefoot *on* Gen.47.29.

Tametſi totum orbem moderetur Deus: Eccleſiam ſuam, quam tuendam ſuſcepit, propiore intuitu dignatur. Hæc ratio eſt cur Prophera *Iſraelem* nominet: atque etiam protinus hoc nomen reſtringat ad *rectos corde*, in quo eſt correctionis ſpecies. *Calvinus.*

Verſ.4. *For there are no bands in their death.*] Are not held long a dying, had no lingering diſeaſe or conſumption.

Verſ.23. *Thou haſt holden me by my right hand.*] That is, helpt him in any thing he did. *See* Iſa.45.1.

Verſ.24. *Thou ſhalt guide me with thy counſell.*] That is, ſhalt give me counſell, (I will not take counſell of my ſelf) and that counſell ſhall be my guide.

Quoniam verba ſunt futuri temporis hunc genuinum eſſe ſenſum exiſtimo, Domine poſtquam nunc tuo ductu in viam ſemel reductus ſum, poſthac etiam regere me perges, donec tandem in gloriam tuam ſuſcipiar. *Calvinus.*

Verſ.25. *Whom have I in heaven but thee, and there is none upon earth that I deſire beſides thee?*] He had communion with Chriſt, the glorious Angels, *Abraham, Iſaac* and *Jacob.* See *Heb.*12.23,24. The ſubſtantials of bleſſedneſs lie in God, theſe are but accidentals.

He had beautifull and wiſe children on earth.

Neque in cælo neque in terra alium præter te quæſivi. *I have ſought none in heaven or earth beſides thee.* Jerom. *I deſire nothing in heaven or earth but thee.* Calvin. *Thee alone I aſſert in heaven and in earth.* Cajetane. *I love nothing with thee.* Marlorate. *I eſteem thee in ſtead of, and above all treaſures.* Mollerus.

Verſ.26. *My fleſh and my heart faileth.*] Fleſh, that is, the outward man, and my heart, that is, the inward man, the courage.

But God is the ſtrength of my heart.] His at laſt gaſp.

And my portion for ever.] That is, the lot wherewith he was content. Pſal.16.5.

Verſ.28. *But it is good for me to draw near to God.*] Beſt, ſee *verſ.*25. 1 In reſpect of the act of prayer to have communion with God. 2. In reſpect of the iſſue of it, all graces are exerciſed and increaſed, ſins mortified, mercies ſanctified and ſweetned.

Cujus ſanguine ſum redemptus. *Hieron.*

PSAL. LXXIV.

Verſe 9.

Queruntur fideles ablata ſibi eſſe ſigna gratiæ: quòd Deus faciem ſuam quodammodo abſconderit. *Calvinus.*

We ſee not our ſignes.] That is, the Ordinances. *The teſtimony of Gods preſence and favour, extraordinary or ordinary.* Ainſw.

Manum in ſinum condere otiari eſt, *Prov.*29.24. & 26.15.

Verſ.11. *Pluck it out of thy boſom.*] This denoteth a performance of the work without ſlackneſs. *See* Prov.26.15. *Ainſw.*

Contrà manum è ſinu producere eſt ſeriò & accuratè aliquid agere. *Feſſel.* Adverſ.Sac.l.4.c.9.

Verſ.13. *Thou brakeſt the heads of the Dragons in the waters.*] That is, the Egyptians, *the Noblemen of Egypt*, who purſuing the Iſraelites were drowned in the red ſea, *Exod.*14.28. For great perſons are likened to Dragons or Whale-fiſhes, as *Ezek.*29.3. *Ainſw.*

Regem & principes Ægyptios, as *Grotius.*

Verſ.14. *Thou brakeſt the heads of Leviathan*, or Whale, *in pieces.*] That is, *Pharaoh* King of *Egypt.*

And gaveſt him to be meat to the people inhabiting the wilderneſs.] For their faith, not bellies. While they were in the wilderneſs they remembred Gods mercy to them at the red ſea.

See Ainſw.

Verſ.19. *O deliver not the ſoul of thy turtle Dove into the multitude of the wicked.*] The Church is ſo called, for as the Turtle Dove hath but one mate, ſo the Church muſt have God only for her love, and is expoſed to prey.

PSAL. LXXV.

Verſe 3.

Prioris temporis ſtatum reſpicit.

The earth and all the inhabitants thereof are diſſolved.] *Salomon* almoſt ruined all.

I bear up the pillars of it.] Not by any induſtry of men. *Omnis poteſtas a ſumma poteſtate.* Aug.

Neque à deſertis montibus, *ſaith the Vulgar, from the deſart mountains, which lying on both ſides of* Canaan, *include both North and South, as the Chaldee Paraphraſe expounds it.*

Verſ.6. *For promotion cometh neither from the Eaſt, nor from the Weſt, nor from the South.*] The deſart, that is, the South or North, for deſarts were in both ends of the Land of *Canaan.*

Quo divinarum afflictionum modus diverſus innuitur. Eadem metaphora *Eſa.*51.17,22. occurrit. *Glaſſ.* Rhet Sac. Tract.1.

Verſ.8. *For in the hand of the Lord there is a Cup.*] There is a twofold Cup, 1. Of bleſſing, ſalvation. 2. Of curſing, wrath, death, as here, and *Pſal.* 11.6. See *Hab.*2.16. *Ezek.*23 31,32. *Jer.*25.28.

And the wine is red.] *Wine* is wrath, *Job* 21.20. *Red*, noting fiery indignation: *Full of mixture.*] Of all manner of judgements, as *Rev.* 14.10. It is ſaid to be without mixture, of mercy.

Vinum quia iram accendit, vindictam ſignificat, *Eſaiæ* 11. 12. *Jer.* 25.16. *Apoc.*14.10 & 16.19. & 18.3. & 19.15. *Grotius.*

And he poureth out of the ſame.] *viz.* Unto his own people, *Jer.*25.17,18. keeps it not in the Cup.

But the dregs thereof all the wicked of the earth ſhall wring them out.] Shall wring out the dregs, how bitter ſoever they be.

Significat

Significat his figuris Propheta, non poſſe impios effugere quin ſugendo ad ultimam uſque guttam, talicem ibibant à Deo propinatum. Calvinus.

PSAL. LXXVI.

Verſe 4.

The mountains of prey.] Either thoſe places where conquering Armies divided the ſpoil after a victory obtained: or where robbers preyed upon paſſengers.

Quo nomine violenta & prædatoria regna deſignat, ſicut ab initio ſcimus, quo quiſque plus valebat latrocinando, fines ſuos magis ampliaſſe. *Calvinus.* *The Kingdoms of this world, which make prey and ſpoil one of another, like wilde beaſts,* Dan. 7. 4,5,6,7. *Ainſw.*

Verſ. 10. *Surely the wrath of man ſhall praiſe thee.*] Which is not ſo meant, as if the wicked in their rage ſhould praiſe God, but that their rage ſhould yield great ſtore of matter for God to raiſe his praiſe and glory thereby, to make his power, providence and wiſdom, to be known to men.

B. *Smith.* Quamvis initio hoſtium furor omnia perturbans, quaſi tenebras obducat, tandem ceſſurus in laudem Dei quia eventu palam fiet, quicquid moliantur, nihil tamen poſſe contra Deum. *Calvinus.*

Verſ. 12. *He ſhall cut off the ſpirit of Princes.*] The word is, he ſlippeth off as one ſhould ſlip a cluſter of Grapes from a Vine; ſo ſoon and eaſily is it done.

Vindemiat, vindemiabit. *Calvinus.*

PSAL. LXXVII.

Verſe 10.

The years of the right hand of the moſt high.] The years and times of my life, wherein I had experience of Gods mercy and love, for ſo is this phraſe interpreted, *Pſal.* 17.7. & 80.17.

Verſ. 19. *Thy way is in the ſea, and thy path in the great waters.*] As he led the people at the red ſea.

Quod in Iſraelitas proprie competit, ad Deum tranſfert, cujus auſpiciis & ductu per aridum maris Rubri ſinum tranſierunt illi. *Calvinus.*

PSAL. LXXVIII.

Verſe 2.

I will open my mouth in a parable.] Parables are ſententious ſpeeches, ſpeeches filled with weight of wiſdom. To open the mouth in a parable is to have an active intention of the Spirit, preparing and fitting the mouth to open.

Vide *Jun.* l. 1. Paral. 26. Matth. 13.35. Nomen *Maſhal* graves & inſignes ſententias Hebræis ſignificat, quales ſunt paræmiæ, vel proverbia, & apophthegmata. Quia igitur materia ipſa, ſi gravis & ponderoſa eſt, expergefacit hominum ſenſus, mera apophthegmata proferre ſibi in animo eſſe teſtatur author Pſalmi. *Calvinus.* *That is, in, or with parables, as the holy Ghoſt expoundeth it,* Math. 13. 34,35. *A parable or proverb is in Hebrew* Maſhal, *which denoteth rule, ſuperiority or excellency, becauſe ſuch ſpeeches prevail much in the mindes of men, and are in eſteem. In old Engliſh or Saxon, it was called* A big ſpell. *Ainſw.* on *Pſal.* 49. 5.

Verſ. 8. *A ſtubborn and rebellious generation.*] A metaphor taken from beaſts that will not be guided by their rider.

Contumaciam denotat & proterviam.

Panem robuſtiſſimum, ut *Tremellius & Junius* recte tranſtulerunt, ad ſignificandam naturæ Angelicæ præſtantiam & excellentiam. *Rainold* de lib. Apoc. *See Dr Willet* on *Exod.*16. quæſt.23. Verum quidem eſt, magnificè ideo celebrari miraculum, quo magis deteſtabilis reddatur populi impietas: quia longè præſtantius fuit Man è cœlo pluere, quam ſi ſatiati fuiſſent vel herbis vel fructibus, vel alio terræ proventu. *Calvinus.*

Verſ.25. *Man did eat Angels food.*] Bread of the Mighties, that is, of the Angels (as the Chaldee and Greek explaineth it) which are *mighty in ſtrength*, *Pſal.*103.20. and Manna is called their bread, either becauſe by their Miniſtry God ſent it, ſo *Auſtin*; or becauſe it came from heaven, the habitation of Angels, as the Chaldee paraphraſeth; or becauſe it was excellent, ſo as the Angels (if they needed any food) might eat it. *See* 1 Cor.13.1.

Verſ.27. *As duſt, as the ſand of the ſea.*] Three things in the Scripture are uſed proverbially to declare a great multitude, The duſt of the earth, the ſand of the ſea, and the ſtarres of heaven, *Gen.*13.16. *Numb.*13.10.*Gen.*22.17. *Deut.*1.10. *Gen.*32.13. *Jer.*15.8. *Hab.*1.9. *Iſa.*10.22. & 48.19. *Hoſ.*1.10.

Verſ.32. *And beleeved not for his wondrous works.*] They did beleeve the Hiſtory of his works, *viz.* that ſuch things as are there recorded, were done, but they did not beleeve the propheſie or promiſe which was virtually in thoſe works, *viz.* that God would do more wonders for them, till he had finiſht and accompliſht their deliverance.

Quia oris confeſſio affectu carens, voluntaria non erat. *Calvinus.*

Verſ.36. *And they lied unto him with their tongues.*] Saying to *Moſes*, whatſoever the Lord ſhall ſay to us, that will we do. *Jerome.* One cannot ſpeak too highly of God, but becauſe they beleeved him not to be their Rock and Redeemer.

Verſ.38. *And did not ſtirre up all his wrath.*] Which was in him, or which their ſinne deſerved.

Loquutiones quas uſurpat, fragilitatem notant, quia miſerabilis eſt hominum conditio. *Calvinus.*

Verſ.39. *For he remembred that they were but fleſh.*] That is, weak, or in oppoſition to Spirit. *See* Pſal.56.5.

Manum Dei pro virtute per Metonymiam accipi ſatis notum eſt. Fuit autem in prima illa liberatione populi, novo & inſolito modo extenta Dei manus, quo magis deteſtabilis fuit populi impietas, i.e. quam nunc invehitur Propheta, pro nihilo ducere, vel ſtatim ſepelire quod nulla vetuſtate obſoleſcere debuerat. *Calvinus.*

Verſ.41. *And limited the holy one of Iſrael.*] There is a threefold limiting God, 1. To means. 2. To time, ſo they limited him. 3. To manner.

Verſ.42. *They remembred not his hand.*] That is, they walkt not anſwerably to ſo great a deliverance.

Or Angels of evils. The Chald. Paraph tranſlateth, Sent by the hand of them that do evil. Vide *Rivetum* in *Exod.*11. & *Calvin.* in loc. *Dr. Caſaub. The orig. cauſe of Temp. evils.*

Verſ.49. *By ſending evil angels among them.*] That is, ſay ſome, good Angels ſo called, becauſe of the effects, they may be inſtruments of temporall evils: but the Hebrew *Rang* is ſcarce ſo uſed in Scripture, and as *Tarnovius* ſaith, the good Angels are never ſo called. Rather evil in themſelves, the devil and evil ſpirits.

Others incline to the Rabbins and others, who by evil angels underſtand the evils or plagues themſelves ſent upon *Egypt*, and the rather becauſe that expreſſion is familiar with the Hebrews of old, *Pſal.*89.49. The Chaldee Paraphraſt, *And ſhall not ſee the Angel of death*, *Hab.*3.5. The Chaldee, From before him was ſent the Angel of death.

Ainſw. and *Grotius* ſay, hereby may be meant *Moſes* and *Aaron*, whom the Lord ſent to denounce theſe plagues before they came, and by their hand brought them on *Egypt*, Exod.7.1,2,19. & 18.1,2,5. 16,21. & 9 14,15. Rather the ten ſeverall plagues, ſaith Dr *Clerke*.

Verſ.57. *They were turned aſide like a deceitfull bow.*] When a man ſhoots with a deceitfull bow, though he levell his arrow directly toward the mark, and think with himſelf to hit it, yet the arrow goes a clean contrary way.

PSAL.

PSAL. LXXIX.

Verſe 12.

AND render our neighbours ſevenfold into their boſoms.] That is, fully and abundantly. The third and ſeventh number is uſed by ſacred and prophane Writers, for any great multitude, *Levit.*4.6,7. & 26.18,21,24,28. *Amos* 1.3,6. *Pſal.*13.7. *Job* 5.19. *Prov.*9.1. & 24.16. So the Latines ſay,

Ter felix, ter beatus.
Felices ter & amplius.
Terque quaterque beati.

See Gen.4.22, 23. Pſal.12.6. Prov. 6. 31. Matth. 18.22.

Into their boſoms.] That is, largely and that it may affect and cleave unto them, *Iſa.*65.7. A ſpeech familiar with the Hebrews, *Jer.*32.18. *Luke* 6.38.

PSAL. LXXX.

Verſe 4.

HOW long wilt thou be angry againſt the prayer of thy people?] Every word hath its Emphaſis: *How long?* a great while: *Wilt thou be angry*, The word ſignifies to breath out anger and fury. *Ainſworth* renders it ſmoak. *With the prayer* (it ſelf) *of thy people.*

Fumabis, *Calvinus.* *See ſmoak for anger,* Pſal.74. 1.

eſſe alluſio inter fumum iræ Dei, & ſuffitum qui Sacrificiis adhibebatur ſub lege. Videtur tacita *Calvinus.*

Verſ.17. *Let thy hand be upon the man of thy right hand.*] Chriſt is called the man of Gods right hand, which implies three things, Gods love to him, Chriſts honour and defence.

Super populum, quem dextera, id eſt, Chriſtus tuus ſalva-

vit. *Hieron.* *Whom thou loveſt, honoureſt, and powerfully helpeſt.* *See* Gen. 33. 18. *Ainſw.*

PSAL. LXXXI.

Verſe 3.

BLOW the trumpet in the new Moon.] The Lord would have them to keep theſe new Moons holy to him, to teach them, that it was he who ruled and governed the world, and all the changes and viciſſitudes of it, for as the Moon is predominant over all the inferiour creatures, ſo doth Gods providence rule all things here below.

Illi canebant tuba in Paſcha, Pentecoſte, & Scenopegia, *Hieron.*

lunio per Synecdochen alias quoque ferias deſignat. Quanquam autem quotidie offerebantur Sub novilamen Sacrificii per excellentiam nominat, quibus ſe ex Legis præſcripto ſiſtebant fideles ad tabernaculum. Sacrificia, dies *Calvinus.*

Verſ.10. *Open thy mouth wide and I will fill it.*] As little birds open their mouthes and the old fils them.

Monet ne modicè aut parcè ſed multa ac magna à Deo petamus.

Open thy mouth wide.] That is, earneſtly, confidently call upon me. Our Saviour openeth this ſentence, *John* 15.17.

And I will fill it.] That is, I will ſatisfie thy deſire to the full.

Verſ.

Chryſoſt Quum appareat ex ſacra hiſtoria, mel in cavis rupibus paſſim fuiſſe repertum quamdiu florebat Dei benedictio, ſimplex ſenſus eſt, tenorem gratiæ Dei continuum & æquabilem futurum fuiſſe, niſi malitia & ſceleribus populi abruptus eſſet. *Calvinus.*

Verſ. 16. *Fed them alſo with the fineſt of Wheat: and with honey out of the Rock ſhould have ſatisfied thee.*] God never cauſed honey to come out of the Rock, but their appetite made it ſeem honey to them.

PSAL. LXXXII.

Verſe 2.

B. Hooper on the Command.

Selah.] Whereſoever thou readeſt this word think there is in the ſame verſe ſome ſpecial and notable thing to be mark'd. As in this verſe it ſignifies as much in Engliſh, as though *David* had ſaid, Oh how great offence is it before God to pervert at one mans requeſt, Juſtice!

See Exod. 7. 4. & 22. 8. Vide *Funium* lib. 1. Paral. 77. *Joh.* 10. 34.

Verſ. 6. *Ye are gods.*] In office, not in nature, not *participatione Divinæ eſſentiæ*, but *ſimilitudine divinæ potentiæ.*

PSAL. LXXXIII.

Verſe 3.

And conſulted againſt thy hidden ones.] Things that we would keep ſafe we bring not ordinarily to common view.

Ne hoſtium inſidiis & captionibus putemus nos eſſe Dei *abſconditos.*

Either thoſe that the Lord undertook to protect, or that were to him as his hidden treaſure.

expoſitos, opportunè ſuggerit nobis Propheta plenum conſolationis & ſpei Epitheton, vocans nos Calvinus.

PSAL. LXXXIV.

Verſe 4.

Let not ſin or vain thoughts dwell in you. Shews the ſtrength that comes in by ſerving God, Exo. 23. 14, 17.

Bleſſed are they that dwell in thy houſe.] Or, *Congregation*, which attend continually upon holy ſervices.

Verſ. 7. *They go from ſtrength to ſtrength.*] From company to company, or troop to troop, in alluſion to the cuſtom of the Jews, all the Males went up thrice a year to *Jeruſalem*, and they went with their flocks and in troops, thoſe that were forward would overtake this, and that troop.

Si cui magis placeat turma, ſenſus erit, non paucos modò venturos, ſed per multas catervas. *Calvinus.*

See Rev. 21. 7.

The creature ſtands in need of two things, Proviſion and Protection: For the firſt, the Lord is a Sunne as full of goodneſs, as that is of light: For the ſecond, a Shield, Pſal. 18. 2. Zech. 9. 12.

Verſ. 11. *For the Lord God is a Sunne and Shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.*] This contains an abridgement of the Covenant of Grace, it is the largeſt promiſe we finde in the whole book of God.

The good things are expreſt:

1. Metaphorically, Among all inanimate creatures the Sunne is the moſt excellent; Among all artificial creatures, a Shield is chiefeſt, and was of greateſt uſe in thoſe

thoſe dayes. The Sunne notes all manner of excellency and proſperity, *Iſa.* 60.20. *Prov.* 30.26. A Shield notes all manner of protection whatſoever, *Pſal.* 3.4. God will not only provide good things and protect, but is theſe to you.

2. Literally, 1. All ſpiritual good things under the name of grace. 2. All Eternal under the name of glory. 3. Temporal, no good thing will he withhold, *Them that walk uprightly.* God pitcheth on this grace of ſincerity chiefly, as a badge of our being in the Covenant.

1. Becauſe a ſincere heart is the Lords for ever, *Prov.* 16.17.

2. It is the touchſtone of all other graces, and holds them all together, *Epheſ.* 6. 14. This is, 1, In faith, 1 *Tim.* 4.5. 2. In love, 2 *Cor.* 8.8. 3. Obedience, *Joſh.* 24. 14. Sincerity is not required from them as the cauſe, but in them as the ſubject of it, here is a promiſe to uprightneſſe, and *Ezek.* 36.25,26. of uprightneſſe.

PSAL. LXXXV.

Verſe 8.

I Will hear what the Lord God will ſpeak: for he will ſpeak peace unto his people, and to his Saints.] As if he had ſaid, Certainly it will not be long before God giveth to every ſoul that truly feareth him, a comfortable aſſurance of his favour, though he do delay it for a time, ſurely he will do it ere long.

God ſpeaks peace, when he ſends or gives peace, that is, all good things, and when he by ſecret eccho returns a word of aſſurance to the Petitioners heart, that he will give peace.

Pax non dicitur, niſi quando bellum non eſt. *Hieron.*

Verſ. 10. *Mercy and truth are met together: Righteouſneſſe and peace have kiſſed each other.*] He ſpeaks as if there were a conflict between theſe Attributes, in relation to us there may ſeem to be ſo, righteouſneſſe calleth for vengeance, mercy moveth to pity, but now Chriſt hath ſatisfied juſtice, and accompliſhed truth, and ſo they ſweetly meet in the Covenant of Grace.

PSAL. LXXXVI.

Verſe 16

Give thy ſtrength unto thy ſervant.] That is, put forth almighty power for my ſuccour, ſome expound it of ſtrength in the inward man. *See* Pſal. 43. 2.

PSAL. LXXXVII.

Verſe 3.

Glorious things are ſpoken of thee (rather *in thee*) *O City of God.*] That is, *Jeruſalem*, ſo called alſo *Pſal.* 46 5. & 48. 2. a figure of the Church and *Babylon.*

Hieroſolyma ſic dicitur tribus de cauſis. 1. Quoniam in ea Deus habitabat. Nam in urbe Templum & in Templo arca, ſedes Dei in terra, aut 2. Valet proverbiali ſermone civitas ampla, ut cedri Dei. Aut dicta eo modo, quia Divinitas purè ibi colebatur. *Druſius* in Obſervat. Sac. lib. 6. cap. 15.

Verſ. 4. *I will make mention of Rahab.*] *Rahab* ſignifieth pride and inſolency, that is, *Egypt*, ſo called for its pride, *Pſal.* 89. 10. *Babylon* held the people of God in captivity, and ſorely oppreſſed them.

Verſ.

Proverbiale hoc, significans maximos minimósque in hac re esse similes. *Grotius.*

Vers. 7. *As well the Singers as the players on Instruments.*] He speaks of the manner of praising of God under the Law with singing and musical Instruments, 1 *Chron.* 9. 33. & 25. 1, 2.

Fontes scientiarum & bonorum.

All my springs are in thee.] That is, all my springs of truth that are revealed to me, all the springs of comfort that I have communicated to my soul, all the springs of grace that I have to quicken me, they are all in thee, in the joynt society and communion with Gods people.

PSAL. LXXXVIII.

OF *Heman.*] One of the holiest and wisest men then living, 1 *King.* 4. 31. under the heaviest trouble almost that can befall a Saint.

Vers. 5. *Free among the dead like the slain that lie in the grave, whom thou remembrest no more: and they are cut off from thy hand.*] My eternal state is cast, there is no hope of mercy for me.

Quòd inutilis esset ad omnia vitæ munera, & quasi à mundo alienatus. *Calvinus.*

Free among the dead.] The word signifieth to set a servant free, my name is entred among the dead.

Vers. 15. *When I suffer thy terrours, I am distracted.*] The word doth not properly signifie the distraction of one that is mad, but of one that is in doubt, and yet that distraction doth often lead to a degree of this.

Brought to such endlesse doubts, that I know not what to say or do.

PSAL. LXXXIX.

Verse 4.

Ipsam Ecclesiam, in qua ceu Rex sedebis in æternum. *Hier.* see Psal. 0. 18

BUild up thy Throne to all Generations.] Make it flourish and establish it, that it shall never be moved.

Vers. 7. *God is greatly to be feared.*] The word signifies a dreadfull fear, a fear of destruction.

Vers. 14. *Mercy and Truth shall go before my face.*] Mercy and truth, or faithfulnesse, or words to that purpose, are six times coupled in this Psalm, *vers.* 1, 2. *vers.* 24, 28, 33.

Go before thy face.] As prest and ready at hand to do the creatures good.

Which gathered men unto the Tabernacle. Numb 10. 6. *because it call'd them to the Ordinances of God.*

Vers. 15. *Blessed is the people that know the joyfull sound.*] Which have a sweet taste of thy grace, an allusion to the silver Trumpets which sounded at their feasts, Congregations, when liberty was to be given to those that were in bondage.

The sounding of the Trumpets among the Jews, was

1. At the removing of the Camp.
2. At the calling of the Assembly.
3. At the year of Jubilee, when deliverance was proclaimed.

1 *Sam* 18. 13, 14, 30.

Vers. 19 *I have laid help upon one that is mighty.*] It is literally expounded of *David*, but of him as a type of Christ.

Laid help.] It is understood two wayes: 1. Put all assistance in his power. 2. Have committed all assistance by way of office to his charge, not onely to deliver us from the guilt of sinne, but the weaknesses which it hath brought upon us.

Or not seize, as a creditor doth on the debtor.

Vers. 22. *The enemy shall not exact upon him.*] The word translated *exact*, signifies to seduce, cheat and deceive, and so is rendred *Jer.* 29. 8.

Nor the son of Wickednesse. The *Hebrews* tell us, it is properly the naughtinesse of some

ſome evil natured children, which bite the nipple that giveth them milk, who ſuck and bite both at once.

Verſ. 37. *And his Throne as the Sunne before me.*] That is, perpetuall and glorious (as the Chaldee explaineth it, *Shall ſhine as the Sunne.*) See *Pſal.* 72. 5.

Ut Sol æternus ita ſolium, Sol enim perpetuò durat nam ſequitur verſ. 38. ut Luna ſtabile erit coram me. Idem aliis verbis. Aut potius ſicut ſplendet Sol, ita ſolium ejus illuſtre ac perſpicuum erit. Utravis harum melior expoſitio prior, tamen ad poſtremum ſenſum Chaldæus interpres explanat. *Et ſolium ejus ſplendet tanquam Sol coram me.* Druſ. *Quæſt. Ebraic. l.* 3. *c.* 11.

PSAL. XC.

Auſtin doubts whether *Moſes* made this Pſalm, but *Jerom* ſaith, It was *Moſes* that wrote the Pentateuch, becauſe call'd the man of God. So *Deut.* 33. 1.

Aben Ezra ſaith, In my opinion *Moſes* our Lord or Maſter (as they uſe to ſtyle him) compoſed this Pſalm. *Euthymius* ſaith, it belongs to the baptized taken out of the water, which is the Etymology of *Moſes* his name, *Quia per baptiſmum efficiuntur homines Dei.* Euthymius *Prolog. in* Pſal. *Lorinus* in 1 Pet. 1. 3.

Some refer it to be made in *Exod.* 32. on that occaſion. *Ainſworth* refers it to that Hiſtory, *Numb.* 14. See *Hackw.* Apol. p. 148.

This Pſalm is a Tract of the ſhortneſſe of life. *Moſes* in fourty years ſaw ſix hundred thouſand men ſwept off the ſtage of this world, beſides women and children, therefore he knew this well,

Verſ. 1. *Lord, thou haſt been our dwelling place in all generations.*] 1. Becauſe he conſtantly reſides with his people. 2. He conſtantly retires thither to finde reſt. 3. One retreats to his houſe for ſafety when danger comes, that is his Caſtle; This word is refuge, God is the refuge of his people, *Deut.* 32. 27. there the ſame word is uſed. *Or refuge in all our travels in this terrible wilderneſs*, Exod. 33. 14. Deut. 8. 15. & 33. 27.

Verſ. 4. *For a thouſand years in thy ſight are but as yeſterday.*] That is, a thouſand yeares with man in reſpect of the Eternity of God, are but as a day.

Verſ. 10. *The dayes of our years are threeſcore years and ten.*] Seventy years is mans age, 1 *Kings* 1. 1. 1 *Chron.* 19, 20. Eighty years, ſo long *Plato* lived. *Sen.* Epiſt. 51. 2 *Sam.* 19. 32, 35.

And if by reaſon of ſtrength, they be fourſcore years, yet is their ſtrength, labour and ſorrow.] In the Original it is *Rohebam ſuperbia*, the ſtrength of creatures is called pride, becauſe it often inclineth unto pride. *See* Hackw. *Apol.* p. 148. Senectus ipſa morbus.

And we flie away.] That is, our ſouls.

Verſ. 11. *Who knoweth the power of thine anger? even according to thy fear, ſo is thy wrath.*] *q. d.* The wrath of God ſurpaſſeth knowledge, who ſeriouſly conſiders what it is to offend God, thoſe poor ſouls that are under the terrour of the Lord conſider it. *A ſhort life, a ſure death, and a ſevere judgment is enough to make any tremble.* Senſus eſt: quis plenè novit omnia ſeveritatis tuæ exempla? & ſi quis noſſet, quomodo præ timore & anxietate auderet ea recenſere, & verbis exequi? *Gro ius.*

Fear what you can, there is ſomething in the wrath of God anſwerable to it, and beyond it, according to the dreadfulneſſe of thy diſpleaſure, ſo is thy wrath. We over-fear the wrath of men, but cannot have too dreadfull apprehenſions of the wrath of God.

Verſ. 12. *So teach us to number our dayes, that we may apply our hearts unto wiſdom.*] To be ſo perſwaded of, and to think of the uncertainty of our lives, as we may ſeriouſly ſtudy and endeavour to pleaſe thee, and provide for the ſalvation of our own ſouls.

Verſ. 14. *O ſatisfie us early.*] Or in the morning, that is, after the dark night of afflictions. *See* Pſal. 15. 4. & 30. 6.

Verſ. 17. *And let the beauty of the Lord our God be upon us.*] Either that which he puts upon us, and works in us, or which ſhines upon us in his favour; the face is the ſeat of beauty, love ſhining in his face, is the beauty of God upon us.

Iſa. 26. 12. John 15. 5. *And eſtabliſh thou the work of our hands upon us.*] He meaneth, *Strengthen and inable us to do the works thou commandeſt us to do.*

Yea, the work of our hands eſtabliſh thou it.] There is an emphaſis in the words, he repeats them again, to expreſſe the greatneſſe of his deſire.

PSAL. XCI.

THis Pſalm ſeemeth to have been made, when the deſtroying Angel in the dayes of King *David* having ſlain ſeventy thouſand, did at the Lords command ceaſe, 2 *Sam.*20.16.

Verſ.1. *He that dwelleth in the ſecret place of the moſt High.*] Dwelling notes intimate communion, *I will come unto him, and dwell with him.*

Shall abide under the ſhadow of the Almighty.] It is a Metaphor from a Bird, when a Kite ſtoops at her young ones, ſhe keeps them under her Wing.

Verſ.2. *He is my refuge.*] That is, I have good cauſe ſo to ſay.

An evil ſpirit imployed in the peſtilence. 2 Sam. 24. 16, 17. Verſ.3. *From the ſnare of the Fowler.*] Or, *Hunter*, the Devil who hunts for ſouls; the peſtilence is here compared to a net, becauſe it came ſuddenly upon the people, as the ſnare upon the Bird.

And from the noiſom peſtilence.] Or, *From the peſtilence of griefs*, ſo the Hebrew, becauſe it is moſt grievous to thoſe that are viſited with it. Some diſtinguiſh the ſnare from the peſtilence, as a hidden evil from a manifeſt one, as if the Prophet had ſaid, whether the Devil privily lay ſnares for us, or openly oppoſe us, God will be ready to help us, *quod mihi non difplicet*, ſaith *Calvin.*

Verſ.4. *His truth.*] Or faithfulneſſe in performing * promiſes.

* Dubium non eſt quin ad Dei promiſſiones reſpiciat Propheta, ſine quibus nemo in Dei ſinum conjicere ſe auderet. *Calvinus.*

Verſ. 6. *Nor the peſtilence that walketh in darkneſſe.*] The peſtilence worketh ſtrongly and forcibly to death in the dark, it ſpreadeth ſecretly and cloſely, as they go unſeen: Some ſay it is more violent in the night, becauſe the air is thick.

Peſtilentia meridiana dicitur quia in primis graſſatur in calore Solis intenſo, *Nor for the deſtruction that waſteth at Noon-day.*] The word ſignifies a cutting or ſore biting, ſuch as makes a common ſlaughter.

Some ſay men are moſt apt at Noon-day to receive poiſon, becauſe then the pores of the body are opened.

nam & aer eo attenuatur, ut magis ſe venenum diffundat; & corpora humana magis laxantur, ut faciliùs venenum hauriant. *Voſſius* de Orig. & Progreſ. Idololat.

Verſ. 11. *For he ſhall give his Angels charge over thee to keep thee in all thy wayes.*] The promiſe was made primarily to Chriſt, but is true of his members. The holy Angels ſhall be as carefull for the ſafety of Gods children in common calamities of famine, peſtilence, as the Nurſe is over her tender childe to hold it in her hands, and bear it up in her arms, leſt it ſhould fall and hurt it ſelf, alwayes provided, that the childe of God keep himſelf in his wayes, that is, in obedience to Gods Commandments, in the duties of his lawfull calling. *See* Pſalm 34.8. & Heb. 1. 14.

Unumquemque fidelium alloquitur Propheta, ſicut etiam *Pſ.*34 v.8. *Calvinus.*

The good Angels are called his, not only by Creation, but by immediate Miniſtry, they ſtand before his face, and by grace of perſeverance, they fell not from their eſtate, as the wicked Angels did, and are now confirmed by Chriſt, that they cannot fall, Col. 1. 17.

Calvin

Calvin urgeth this place againſt that opinion, That every one hath his peculiar Angel, and ſaith, The heavenly hoſt are ſolicitous for the ſafety of every Saint, and that it is behovefull for the godly to hold this firm, that as they are to conflict with many enemies, ſo they are guarded with many keepers.

Verſ. 13. *Thou ſhalt tread upon the Lion and Adder: The young Lion and the Dragon ſhalt thou trample under feet.*] Deſpiſe the moſt deadly dangers, it notes *Subjectionem & contemptum*; that is, thou ſhalt go ſafely and happily through the moſt dangerous works of thy calling, and prevail againſt thy moſt violent and mighty foes. This promiſe is ſo chiefly made to Chriſt our Head, as that we have each his part in it by participation from our Head.

Hoc eſt, Loco per culi tuto ac illæſus pervades. Sumptum ab iis qui per deſerta ac ſolitudines iter faciunt, in quibus venenatæ & immanes beſtiæ, quales hic memorantur. *Druſ.* Prov. Claſſ. 1. l. 2. Significat mortiferos caſus quibus obnoxii ſumus in mundo. *Calvinus.*

PSAL. XCII.

The Title.

A *Pſalm, or Song for the Sabbath-day.*] *Calvin* ſaith, he doubts not but they were wont to ſing this Pſalm on the Sabbath-day, as the Inſcription ſhews, and it appears from other places, that ſome other Pſalms were properly deſtinated to this uſe.

Eſt Rabbinorum ſententia teſte *Kimchio* in Præfat. Pſalmorum, poſtridie mane Pſalmi hujus autorem fuiſſe primum hominem *Adamum*, qui cum creatus eſſet in paraſceve Sabbathi, hunc Pſalmum dixerit. *De Dieu* in v. 1.

Verſ. 5. *Thy thoughts are very deep.*] So deep that the line of mans underſtanding is not able to fathom them. The thoughts of God are his decrees and counſels.

Quod à ſenſu communi abhorret, reverenter ſuſpicere nos jubet: quia Deus ut obſequium noſtrum probet, arcana ſua judicia longè ſupra captum noſtrum attollit. *Calvinus.*

Verſ. 7. *It is, that they may be deſtroyed for ever.*] That is, a demonſtration, God doth this that they may be deſtroyed for ever.

Verſ. 10. *I ſhall be annointed with freſh oyl.*] Shall have a freſh pouring out of the Spirit.

Notatu dignum eſt, quòd propriè gratiam Dei piis omnibus communem in uſum ſuum accomodat. *Calvinus.*

Verſ. 12. *The righteous ſhall flouriſh like the Palm-tree.*] There is a double motto of the Palm-tree, 1. *Perpetuò viret*, it is alwayes green. 2. *Sub pondere creſcit*, the more it is loaden, the deeper it is rooted, therefore the branches carried in the hand, worn in garlands, were ſigns of victory, *Revel.* 7. 9

He ſhall grow like a Cedar in Lebanon.] The Cedar of all trees is moſt durable, and ſhoots up higheſt.

Verſ. 14. *They ſhall bring forth fruit in old age.*] When the outward man is withered, all other things decay with age. *Sola Eccleſia perpetuò viget & viret.*

Flouriſhing is three times mentioned, verſ. 12, 13, 14.

PSAL. XCIII.

Verſe 1.

THe Lord reigneth] This upheld *Luther* amidſt his oppoſitions, *Chriſtus vivit & regnat.*

Hath put it on as an ornament.

He is cloathed with Majeſty.] 1. Full of Majeſty, *Pſal* 65.14. 2. His Majeſty is eminent and conſpicuous to all the world, therefore he is ſaid to be the King of glory.

Not only gladio, but robore cinctus.

Cloathed with ſtrength, wherewith he hath girded himſelf.] Girding with ſtrength implies two things: 1. The great ſtrength which God hath. 2. His readineſſe to help his Subjects in danger. *See* Iſa.8.9. Luke 12.35.

Summa eſt, Deum in fluminum ſtrepitu & tempeſtuoſis maris fluctibus virtutem exerere qua nos ad ſui reverentiam commoveat. *Calvinus.*

Verſ. 3. *The floods have lifted up their voice.*] *Floods*, that is, troubles, *Pſ.*65.8. & 18.5. *Iſa.*17.12,13.

Have lifted up their voice] Come with great dread.

PSAL. XCIV.

Verſe 12.

Doctrina apprimè utilis in toto vitæ curſu, qui in continua militia peragendus nobis eſt *Calvinus* Fœlix eſt, qui Deo magiſtro utitur. *Hieron.*

BLeſſed is the man whom thou chaſteneſt, O Lord, and teacheſt him out of thy Law] The holy Ghoſt uſeth ſix Arguments to prove that a man is bleſt who is chaſtened.

1. Becauſe he is inſtructed by affliction, as here. *See* Iſa.48.17.

2. The end why God layes afflictions on his people, is to *give them reſt from the dayes of adverſity*, verſ.13. this is more than after adverſity, becauſe greater afflictions are coming on them for the future, and God ſpiritually ſupports them under trouble.

3. *Untill the pit be digged for the wicked*, in the ſame verſe, while their hearts are ſwelling, and they fill up the meaſure of their ſins.

4. God will ſupport them, *verſ.*14.

5. There ſhall be a glorious reſtauration.

Verſ. 15. *But judgement ſhall return unto righteouſneſſe*] There ſhould be a happy conjunction of them, by mans ſin they are ſevered.

6. *All the upright in heart ſhall follow it*, in the ſame verſe, after God, ſay ſome, who is the authour of this reſtauration, *Iſa.*51.7.

Cogitationes vocat anxias, & perplexas curas, quibus fuiſſet obrutus, niſi Divinitus abhibita fuiſſet aliqua conſolatio. *Calvinus.*

Verſ. 19. *In the multitude of my thoughts within me*] Confuſion of thoughts was within him, whether to ſtick to God, or to leave him.

My carefull troubled thoughts, perplexed as the branches of a tree (for ſo the word properly ſignifieth) therefore the Greek turneth it ſorrows, ſo *Pſal.*139.23. *Aiuſw.*

Thy comforts] Not efficiently but objectively, the conſideration of what thou art to me.

Delight my ſoul] Revive and keep it from ſinking.

PSAL.

PSAL. XCV.

Verſe 6.

O *Come, let us worſhip and bow down: let us kneel before the Lord our maker.*] *Tribus verbis rem unam deſignat, ut ſcilicet filii* Abrahæ *ſe totos Deo addicant. Calvinus.* He expreſſeth one thing in three words, *viz.* that the ſons of *Abraham* ſhould give themſelves wholly to God.

Primum verbum accipiunt Hebræi pro proſternere totum corpus in terram, cum extenſione manuum & pedum. Alterum pro inclinare caput, cum aliqua etiam corporis inclinatione. Tertium genua inclinare uſque in terram. *Zanchius* de Religione & ejus partibus. Idem ferè habet *Junius* in Theſ. Theol. De Adorat.

Verſ. 11. *That they ſhould not enter into my reſt*] *Canaan* was but a type. *See* Heb. 3. 11,12. & 4 3,8,9,11.

PSAL. XCVI.

THis Pſalm is a part of that Song wherewith God was celebrated, when the Ark of his Covenant was brought with joy into *Davids* City from *Obed-Edoms* houſe, 1 *Chron.* 16. 23. It containeth a Prophecie of Chriſts Kingdome, and of calling the *Gentiles* from Idols to ſerve and praiſe the living God.

PSAL. XCVII.

THis Pſalm is of Chriſt and his Reign, as the ſeventh verſe manifeſteth.

Chriſt, called by Jeremy, *Jer.* 23 5,6. *Our righteouſneſs.*

Verſ. 1. *The Lord reigneth.*] That is, Chriſt, the Government of all the creatures is committed to him, as Mediator, and all the Attributes of God are managed by him as Mediatour, therefore let the earth rejoyce.

Let the multitude of Iſles be glad thereof.] That is, the converted *Gentiles* which live in the Iſles. Compare *Iſa.*42.4. with *Mat.*12.21. *See* Iſa.60.9.

Verſ. 2. *Clouds and darkneſſe are round about him.*] As when Chriſt was conceived by the holy Ghoſt, the power of the moſt High overſhadowed the Virgin. *Jerom* thinks he means the Cloud which covered Chriſt in the transfiguration.

Clouds and darkneſſe about God or Chriſt expreſſe,

1. The terribleneſſe of his adminiſtrations, *Pſal.*18.11. *Nahum* 1.3. *Zeph.*1.15. becauſe whirlwinds, hail and ſtorm, which ſtrike terrour, uſually come out of the clouds. Proponitur in hunc finem formidabilis ejus Majeſtas, ut faſtum & pravam carnis confidentiam ſub ſe proſternat ac conterat. *Calvinus.*

2. His *Occulta judicia.* therefore when he came down on Mount *Sinai*, he was covered with a Cloud, not only to ſignifie his Majeſty, but the myſticalneſſe of thoſe adminiſtrations they were to be under, a Cloud covered the Temple for the ſame reaſon.

Righteouſneſſe and judgement are the habitation of his Throne] That is, his righteous judgement, or his judgement according to righteouſneſſe Habitatio locus paratus, *Heb.*

Habitation] Eſtabliſhment or baſe. *See* Pſal.89.15.

Verſ. 7. *Worſhip him all ye gods*] That is, all that excell in power, eminency, authority, whether Magiſtrates here, or Angels above, *Heb.*1.6. *The Greek ſaith*, All ye his Angels.

See Pſal.8.6. *Unto this the Apoſtle ſeemeth to have reference,* Heb.1.6. *Ainſw. Grotius.*

Quic-

Quicquid habetur pro Deo, cedat & ſe ſubmittat, ut emineat Deus unus. Calvinus.

Verſ. 10, *Ye that love the Lord hate evil.*] Hatred of evil ariſeth from love to God.

1. Becauſe to will and nill the ſame thing is true friendſhip, *Prov.*8.13.
2. Sin is the greateſt enemy to God, 2 *Sam.*12.9. *Rom.*8.7.
3. It will endanger his love to them, *Iſa.*59.2.
4. It is as natural to grace to hate evil, as to love God, as love was made for God, ſo hatred for evil.

Hatred of ſinne is inferred from the love of Gods Law, *Pſal.*119.113. here from love to him.

Our hatred of ſin muſt be,

1. Univerſal, *Pſal.*119.104.
2. Implacable, *Rom.*7.24.

It is diſcovered,

1. By a conſtant jealouſie and watchfulneſſe.
2. By a ſerious reſiſting the temptation.
3. By a bitter grief after.

He preſerveth the ſouls of his Saints] 'Tis true of their lives, much more of their ſouls, it is interpreted both wayes.

Vide *Calvinum.* Verſ. 11. *Light is ſown for the righteous, and gladneſſe for the upright in heart*] Light and joy belong unto them: But how? *It is ſown*, that is, it is in hope and expectation, and not alwayes in fruition, as the Husband-mans ſeed will come and bring increaſe with it.

PSAL. XCVIII.

Verſe 1.

Videtur hic Pſalmus ſcriptus breviter, ejuſdem argumenti eſſe, cujus majus carmen *Exod.*15. Grotius. Canticum novum, eſt Dei filius crucifixus: quod nunquam auditum fuerit. Nova res novum habet canticum. *Hieron.*

O *Sing unto the Lord a new Song.*] That is, praiſe him, *Pſal.*40.3. See *Pſal.*33.3.

PSAL. XCIX.

THis Pſalm is a Pſalm of praiſe, ſtirring up the people of God to that duty by a three-fold exhortation. The firſt in the three firſt verſes. The ſecond in the fourth and fifth, the third in the four laſt.

The Prophet layes down the grounds of the duty:

1. Gods univerſal Sovereignty over all things.

Verſ. 1. *The Lord reigneth.*] Exerciſeth kingly Authority, which is ſupream Sovereign and abſolute, having no Superiour nor partner.

2. His gracious preſence in his Church ſet out figuratively in that phraſe, *He ſitteth betweene the Cherubims.* The Cherubims were Images of flying men, which ſhadowed the Mercy-ſeat, or covering of the Ark with their faces toward one another, and looking downward upon the Ark, and ſeem to have been types of the holy Angels, both looking into the great Myſtery of Chriſts Incarnation, and the Redemption of mankinde wrought by him, and alſo ſtanding prepared and addreſſed to yeeld their ſervice unto Chriſt, as miniſtring ſpirits for the good of his Church

Church in any imploiment, and from thence did God give anſwers to his people by the Miniſtry of the High-prieſt, and there did he vouchſafe ſome viſible ſign of his Divine Majeſty, ſo that it was a teſtimony to Gods people of his being graciouſly preſent with them in Chriſt to do all ſpiritual good for them.

3. The effects of both theſe, *viz.* the trembling of all people, and ſhaking of the earth. Trembling and ſhaking are effects of a great meaſure of fear, overcoming the perſon in whom it is, and leaving him deſtitute of all power to reſiſt and oppoſe, or flie from the thing feared. The meaning ſeemeth to be, that all men, yea, and all things ſhall even faint and ſhrink before the Lord, as utterly unable to ſtand againſt him when he comes to fight for his Church, and defeat their projects and practices againſt it.

4. Gods greatneſſe in his Church, *verſ.2. The Lord is great in Zion, and he is high above all people.*] By *Zion*, a part put for the whole, is meant the whole Church, where Chriſt is acknowledged, and the name of God called upon in him. God is ſaid to be great there, becauſe in the Church, and for the maintenance and guidance of it, he principally declares his greatneſſe.

High above all people] Not alone in reſpect of authority or right to govern, but alſo in reſpect of ſtrength, power and ſufficiency, ſo that he is able to effect his own will amongſt and againſt them, and they cannot hinder his deſigns and purpoſe, or effect any thing contrary to his good pleaſure.

Secondly, The Prophet layes down the duty it ſelf:

In the third verſe is the matter of the Exhortation, with a reaſon to confirm it alſo, *Let them praiſe*] Or, They ſhall or ought to praiſe; it is ſo an Exhortation to a duty, that it alſo ſhews a neceſſity, and fore-tels the performance of it.

Thy great and terrible Name] That is, thy ſelf that art great and fearfull.

For it holy] So it is conciſely in the Original, and may be meant of the name of God or himſelf, all is one; for when the name of God is ſaid to be holy, the meaning is, Himſelf is, and known ſo to be. The Name of God ſignifies his renown and honour, and ſometimes thoſe things by which he is made known and called, and ſometimes himſelf ſo called and made known, as here.

Verſ. 4 *The Kings ſtrength alſo loveth Judgment*] By it here may be meant wiſdom and underſtanding to moderate juſtice. Juſtice is,

1. Commutative, which ſtands in the right behaviour of one perſon to another in all things, as alſo toward the Governour.

2. Diſtributive, which is proper to Superiours and Governours, and ſtandeth in the right ordering of their Inferiours by puniſhing and rewarding them according to their works.

Thou doſt eſtabliſh equity] To eſtabliſh equity is to appoint and ordain by his powerfull authority, the doing of that which is right and equal, to ratifie it as a Law, which cannot be altered or diſanulled.

Haſt eſtabliſhed] *Or,* Doſt eſtabliſh. *It notes a conſtant act, haſt done, and wilt continue to do it.*

Thou executeſt judgement and righteouſneſſe in Jacob] Thou giveſt to every man according to his works, *Pſal.99.14. In Jacob*, in the Church.

Equity, *the word ſignifies* rightneſſes, *or* ſtraightneſſes. *All the directions of Gods word, which hold forth a good converſation of life, becauſe it is a performing of that which Gods underſtanding hath judged and accounted fit and convenient to be done.*

Verſ.5. *Exalt ye the Lord our God, and worſhip at his footſtool: For he is holy.*] *Ut ſit excelſus in cordibus veſtris.* Hieron.

To exalt is to lift on high, not in place but worth, ſo termed figuratively, becauſe it makes him eminent, the meaning is, take notice of, confeſſe, acknowledge, make known and ſet forth Gods excellency.

To *worſhip* is to bow down the head or whole body in teſtimony of doing honour.

The

At, or toward the footſtool. *The Tabernacle is called his Footſtool, becauſe of the abaſement of the people of God in his ſervice.*

The *Footſtool* of God is his Ark, Temple or Tabernacle. A footſtool is the lower part of a Throne prepared for him to reſt his feet upon that ſits on the Throne.

Id eſt, Vertite vos verſus Arcam, ut mos eſt Iſraelitis, *Pſ.* 28.2. *Reg.* 8.44. *Dan.* 6.10. Et hoc ipſo Pſalmo Arca verò dicitur ſcabellum pedum Dei, 1 *Paral.* 28.2. Infrà *Pſ.* 132.7. comparatione cœli ſcilicet, cujus reſpectu & terra, maximè verò Judæa, ſcabellum pedum Dei dicitur, *Iſa* 66.1. *Matth.* 5.35. *Thren.* 2 1. *Grotius*. Vide *Calvinum*.

This Hebrew word here tranſlated *Footſtool* is ſix times uſed in the Old Teſtament, and hath alwayes the word *feet* added to it, as 1 *Chron.* 28.2. *Pſal.* 132.7. & 110.1. *Iſa.* 66.1. *Lam.* 2.1. and here.

The *LXX* who tranſlated the Hebrew into Greek, do herein follow the Hebrew, ſo do the Pen-men of the New Teſtament, who wrote in Greek, and that in eight ſeveral places, as *Matth.* 5.35. & 22.44. *Mark* 12.36. *Luke* 20.43. *Acts* 2.35. & 7.49. *Heb.* 1.13. & 10.13. Once the word *Footſtool* is ſingly uſed without the addition of the other phraſe of *feet*, Jam. 2.3. Doctor *Gouge* on *Heb.* 1.14. *Sect.* 154.

Theſe ſigns were fitly called his footſtool, there his feet as it were are ſet, a little low expreſſion of his greatnes is here, a mean and ſcant manifeſtation of his excellencies, but the fulneſſe of his Majeſty is ſeen alone in Heaven.

For he is holy] Gods holineſſe is thrice repeated in this Pſalm. Holineſſe in God is that Excellency of his Nature, whereby he is ſeparated to himſelf, regards himſelf, knows himſelf, eſteems himſelf, loves himſelf, doth all for himſelf.

Verſ. 6. *Moſes and Aaron among his Prieſts, and Samuel among them that call upon his name.*] The Lord raiſed up holy Prieſts and Prophets for his people, *Moſes* and *Aaron* were Prieſts, *Moſes* extraordinarily, *Aaron* ordinarily, *Samuel* a Prophet called on his Name in behalf of his people to turn away puniſhment from them. *See* Jer. 15.1.

They called upon the Lord, and he anſwered them.] God heard them, and at their requeſt did forbear to plague the people.

Verſ. 7. *He ſpake unto them in the cloudy pillar: they kept his teſtimonies, and the Ordinance that he gave them.*] This is meant not alone of thoſe particular times, when God ſpake out of a cloudy pillar to *Moſes* and *Aaron*, as he did often, but of his giving unto the people the whole Law out of Mount *Sinai*, which was full of darknes and fire to, *Exod.* 19.18. and that becauſe he telleth of their keeping the Laws after in the next clauſe.

See Pſal. 25. 14.

Verſ. 8. *Thou anſweredſt them, O Lord our God: thou waſt a God that forgaveſt them, though thou tookeſt vengeance of their inventions.*] That is, that didſt ſometimes forbear to puniſh them, and forgaveſt their ſins, and ſometimes again didſt ſeverely puniſh them for their ſins, or that pardoned the penitent amongſt them, but did avenge himſelf upon the impenitent, didſt puniſh their inventions, or works, or deeds.

PSAL. C.

THis is a Pſalm of praiſe, that is, a Pſalm made for this purpoſe to be ſung to the praiſe of God in the Aſſemblies of his Saints.

Verſ. 1. *Make a joyfull noiſe unto the Lord.*] Shout to him out of great gladneſſe in reſpect of his goodneſſe, and the benefits he gives us, eſpecially himſelf, or out of applauſe of his excellent works. The word is uſed to ſignifie the blowing of an alarm with Trumpets, *Levit.* 10.5. the Prophet may well allude to this cuſtome of blowing with Trumpets over their Sacrifices, as they were wont to do in their new Moons, and this they did to expreſſe the greatneſſe of their joy in God.

All

All ye Lands.] Heb. *All the earth*, not alone all the Land of *Iſrael* at that time, but all the world after Chriſts coming.

He prophetically intimates the conuerſion of the Gentiles unto God by the preaching of Chriſt in the world.

Verſ. 2. *Serve the Lord with gladneſſe.*] That is, Do his works, ſubmit to his Laws, acknowledge his Sovereignty over us, and be ruled by him, and that cheerfully.

Come before his preſence with ſinging] The face of God here ſignifies his gracious preſence in his Tabernacle.

Come before.] That is, preſent ones ſelf in that place, with reference to this preſence, and with obſervation of it. The ſinging of Pſalms with great joy and gladneſſe.

Verſ. 3. *Know ye that the Lord he is God, it is he that hath made us, and not we our ſelves, we are his people, and the ſheep of his paſture.*] Here is the reaſon of the former, he to whom this ſervice is to be performed is indeed God, and therefore worthy to be ſerved, and the benefits he hath done for us require no leſſe.

Made us.] Formed each of us in the womb.

It is to be underſtood rather of the ſpiritual Creation, than the bodily formation.

*Not we our * ſelves.*] This work is wholly and only Gods.

* And his we are: *as the Hebrew in the Margin readeth it. Both ſenſes are good; and the Chaldee keepeth this latter.*

We are his people, and the ſheep of his paſture] Admits us to be his, and provides us paſture as a ſhepherd for his ſheep.

Verſ. 4. *Enter into his Gates with thankeſgiving, and into his Courts with praiſe, be thankefull unto him, and bleſſe his Name.*] Gates and Courts of the Tabernacle and Temple, he requireth to give thanks, and praiſe him publickly when they met together at the place appointed by God for that purpoſe.

Verſ. 5. *For the Lord is good, his mercy is everlaſting.*] Apt to procure welfare to himſelf eternally and infinitely, and alſo to all creatures.

And his truth endureth to all generations] Faithfull in keeping Covenant, and making good his promiſes.

PSAL. CI.

THe tenour of this Pſalm ſheweth, that *David* coming to his Kingdom,

1. Reformeth his Perſon.
2. His Court and Family.
3. His Countrey.

In this Pſalm *David* bindeth himſelf to be thankfull unto God for his advancement to the Kingdom of *Iſrael*. He bindes himſelf to a thankfull acknowledgement of Gods goodneſſe, and praiſing God for this benefit in the firſt verſe.

2. Rightly to behave himſelf in the reſt of the Pſalm.

Verſ. 1. *I will ſing of mercy and judgement, unto thee, O Lord, will I ſing.*] Sing and play on the Inſtrument, for ſo the ſecond word ſignifies, which is tranſlated *ſing*.

Cantare clementiam & judicium, tandem valet ad teſtari ſolenni verborum nuncupatione, ſe fore æquum Regem. Quum dicit, *tibi Jehova Pſallam* Dei beneficio ſe agnoſcit ad tam præclarum & honorificum munus eſſe deſtinatum quia ſuperbæ temeritatis fuiſſet ultro ſe ingerere. *Calvinus.*

The matter of this Song is Mercy and Judgement, the end of it, *To thee, O Lord*, that is, to thy praiſe and honour, to ſhew my gratitude to thee. Mercy is kinde-

neſſe or beneficence, doing good out of favour, beſtowing benefits of all ſorts; This is one part of *Davids* Song, the great benefits which the Lord had vouchſafed. Theſe he reſolveth gladly to ſet forth and inlarge in his Song. Judgement here ſignifieth the righteous execution of puniſhment upon his enemies which hated him, and ſought to hinder him of the Kingdom, which God had promiſed unto him.

The ſecond part of the Pſalm, ſhews another way of declaring his thankfulneſſe, *viz.* by behaving himſelf virtuouſly in the Kingdom, by a faithfull diſcharge of his duty, both in reſpect of his perſonal walking for his own particular converſation, *verſ.*2,3. and in his government both of his Family and Court, *verſ* 4,5,6,7. and alſo of his whole Kingdom, *verſ.*8.

So David *is ſaid to do,* 1 Sam. 18.14.

Verſ.2. *I will behave my ſelf wiſely in a perfect way*] That is, Would uſe prudence and diſcretion in conſidering his actions ſeriouſly, and applying his minde with all diligence to know what is fit to be done, and to do it accordingly in the due time and order.

In a perfect way] Order all and each of his actions obediently, and according to the rule of Gods Law.

Vide *Calvinum.* Eſt hoc votum *Davidis* de ratione regnandi, quam ſibi in animo propoſuerat longè optimum, & cujus modum pauci implent reges, etiam qui plus Deo debent quam *David*, id eſt, Chriſtiani. *Grotius.*

O, when wilt thou come unto me] It may be interpreted three wayes of Gods coming to him, in fulfilling his promiſe, and making him King, If he made this Pſalm before he was ſetled in his Kingdom, or of Gods coming to him by gracious help in his Kingdom, or of Gods coming to him by death, the ſecond interpretation ſeems the beſt.

Ainſworth expounds it, *When wilt thou come*] *viz.* To aſſiſt me in the performance hereof: Or, *When thou ſhalt come.*] *viz.* To call me to an account of my life.

I will walk within my houſe with a perfect heart.] Not only when I am abroad, that is, in all his private carriage at home within his private wals.

Medium domus ſuæ palatio & publicis ædibus opponit: ac ſi diceret intra privatos parietes. Calvinus.

A perfect heart.] A will reſolved in all things to pleaſe God. To walk with a perfect heart, is conſtantly to look to his heart, that it may be, and he may ſhew it to be perfect.

Verſ.3. *I will ſet no wicked thing before mine eyes.*] To ſet a thing before ones eyes, is to conſider of it, how he may do it, an evil thing, or thing of *Belial*, is any manner of wicked deed. The word *Belial* ſignifies without yoke or profit, and is a name and title of the Devil himſelf, 2 *Cor.* 6. 15. Evil things are fitly ſo called, becauſe the Devil bronght ſinne into the world, and he ſtill moveth men to ſinne.

That is, Miſchievous wicked word or thing. *See* Pſa. 41.9.

I hate the work of them that turn aſide, it ſhall not cleave to me.] *q.d.* If my heart riſe not againſt ſuch ſins, if I ſhould not diſlike and hate them, ſome blot would cleave to me, but not now.

He would not ſet himſelf wittingly and willingly to practiſe ſin.

Such as turned away from the worſhip of the true God, and from his Laws and Statutes.

Adverſum ab omni ſcelere ſe fore pronunciat. *Calvinus.*

Verſ.4. *A froward heart ſhall depart from me.*] I will not converſe with them familiarly.

I will not know a wicked perſon.] That is, love, favour, approve, countenance them, *Pſal.* 1.6.

Verſ.5. *Who ſo privily ſlandereth his Neighbour, him will I cut off.*] He would ſuffer no backbiter, nor endure to come near them, or have them about him, nor let them paſſe away unchaſtened that were proud.

Hunteth with tongue] *That traduceth, or (as the Hebrew phraſe is)* belongueth. *Hereupon a man of tongue is for a prat'er or* calumniator, *Pſal.* 140.12. Ainſw.

Verſ.6.

Verſ.6. *Mine eyes ſhall be upon the faithfull of the Land, that they may dwell with me.*] That is, he will diligently and carefully enquire after ſuch, that he might pick even the choiceſt of them for his ſervice.

He ſaith not another mans eyes, but mine eyes, he would not put all the truſt upon others, he would himſelf make what proof and triall he could.

Hoc notatu dignum eſt, quia licet optimus ſit Princeps, niſi tamen re ſpondeant miniſtri, ejus innocentia vix ad ſubditos perveniet. *Calvinus.*

Verſ.8. *I will early deſtroy all the wicked of the Land.*] Conſtantly, diligently, ſeaſonably and ſpeedily. *See* Pſal.73.14.

Hoc ideò dictum, quia manè judicia exercebantur, ut diximus ad Job 38. 13. *Grotius.*

That I may cut off all wicked doers from the City of the Lord.] Severely puniſh with death, if the nature of their faults require it.

The City of the Lord.] The whole Land, *Jeruſalem* eſpecially.

PSAL. CII.

THe Penman of this Pſalm is unknown. It was made either in the time of the Babyloniſh Captivity, or Prophetically before it, for the benefit of the Saints in that time.

Quiſquis ex Prophetis fuerit autor Pſalmi, certum eſt, eum dictaſſe precandi formam pro Templi & urbis reparatione. Quod reſtringunt quidam ad tempus quo impediebatur à vicinis gentibus Templi ædificatio, mihi non placet: potiùs exiſtimo ante reditum populi, quum jam inſtaret promiſſæ redemptionis tempus, compoſitum fuiſſe Pſalmum. Tunc enim cæperunt Prophetæ Iſaiæ magis erigere piorum animos, juxta illud vaticinium Jeſa 40.1. Conſilium autem Prophetæ fuit non modo animare populum ad fiduciam, ſed curam & ſolicitudinem injicere pro Eccleſiæ ſalute. *Calvinus.*

Powreth out his complaint, or meditation.] Pouring forth intimates plenty of matter and earneſtneſs in uttering it, but withall a kinde of diſreſpecting of words and order.

Verſ.1. *Hear my prayer, O Lord, and let my cry come unto thee.*] It is an earneſt asking with loudneſs of the deſire, though not of the voice.

Come unto thee] Sig. to give heed unto it.

Verſ.2. *Hide not thy face from me in the day when I am in trouble.*] He notes a deſire of favour in deprecating the contrary.

Incline thine ear unto me in the day when I call, anſwer me ſpeedily.] Whenſoever I call, make haſte. *Anſwer me ſpeedily.*] To anſwer is more than to hear, *viz.* returning word again to a perſon concerning the matter whereof he hath ſpoken, and to incline ones ear is to uſe great and favourable attention, as a man which gives another leave to come ſo near him, that he may even lay his ear to his mouth and hear his whiſperings, if he had more ſecret and important matter to ſpeak of.

Verſ.3. *For my daies are conſumed like ſmoak.*] Without all comfort, vainly, and to no purpoſe.

Sunt hyperbolicæ loquutiones, ſed quæ tamen verè exprimunt quam graviter pios animos ſauciare debet Eccleſiæ deſolatio. *Calvinus.* *In fumo* Planè ſenſu minus commodo attamen *Pſal.37.20.* eadem phraſis occurrit, ubi omnes ita legunt exceptis LXX, & S. *Hieron*, qui legunt *ficut fumus*, at *Robert. Steph.* & *Munſt.* ſcribunt per Caph ſicut funus. Atque ſic legerunt LXX & *Hieron.* item Chald. Paraphraſ. quos omnes ſequuntur recentiores: & ſanè hæc lectio longè eſt commodior. *Conſumpti ſunt dies mei ſicut fumus*, hoc eſt quam facilè & velociter evaneſcit fumus, tam facilè & cito perit vita mea, atque eò alludere videtur Jacobus Epiſtola c.4. v.14. *Capel.* Critic. Sac. l.3 c.19.

And my bones are burnt as an hearth.] That is, all his ſtrength was quite dried up, ſo that no marrow and moiſture remained.

Quæ Ebræi exponunt de humore nativo, qui dolore ac mæſtitia nimium quantum exſiccatur, eum humorem exiſtimant ſignificari vocabulo cordis. Ego veterum ſententiam contemnendam non puto, ut illud cor meum percuſſum eſt, accipiatur, pro illo, ego percuſſus ſum, & ſit ſenſus, qualis herba ſole aduſta: ſic ego miſera ærumna contabui. Sic LXX. interpretes hunc locum convertunt, percuſſus ſum ut herba & aruit cor meum. *Druſ.* Obſervat. Sac. l. 7. c. 10.

Verſ. 4. *My heart is ſmitten and withered like graſs.*] This is more emphaticall, ſay ſome, than *I am ſmitten.*

Quo genere locutionis, extremam maciem denotavit, caro pro cute hic ſumitur, contra cutis pro carne *Job* 18.13. *Druſius.*

Verſ. 5. *My bones cleave to my skin*, or fleſh] So *Calvin* and *Ainſw.*

Quia aves ſunt Judæis quoque incognitæ, ſimpliciter tenere ſufficiat, notari hoc verſu funeſtas aves, quæ in latebrosis montibus ac deſertis habitant, quarum adeò amænus & ſuavis cantus non eſt, ut horrorem potius incutiat; ac ſi diceret, ſe ab hominum conſuetudine remotum ſimilem propè fuiſſe beſtiæ ſylveſtri. *Calvinus.*

Verſ. 6. *I am like a Pellican of the Wilderneſs.*] A bird living in wilde and deſolate places, *Zeph* 2.14 *Iſa.* 34.11. *Hierom* writing upon theſe words, ſaith, when the Pellican beholdeth her young ones brought almoſt to death by the ſting of a Serpent, ſhe diggeth a hole in her breaſt with her beak, and from thence fetcheth out blood, which lighting upon, and beſprinkling them, doth kill the poiſon of the Serpents ſting, and reſtore them to life; but Chriſt was contented to have his breaſt, his head, his ſides, his hands and feet pierced and opened, that he might beſprinkle us with his blood, and ſo revive us that were dead in ſins, by the poyſonous ſting of the old Serpent, *Rev.* 12.9.

Iſta ſimilitudo luctum inquietudinis plenum denotat. *Calvinus.*

Verſ. 7. *I watch, and I am as a ſparrow alone upon the houſe top.*] Was kept ſleepleſs and unable to take his naturall reſt, and that by reaſon of his being comfortleſs and friendleſs, and deſtitute of all means of ſafeguarding him from danger, as a ſparrow alone upon the houſe top.

Quidam exiſtimant jurant poſitum pro conjurant, id jurare pro conjurare eſt inſolens Hebræis ſermo.

Verſ. 8. *Mine enemies reproach me all the day: and they that are mad againſt me, are ſworn againſt me.*] His enemies traduced him, and bound themſelves with oaths to do him miſchief.

Niph bagnn jurant in me, that is, they wiſh all evil to befall me, that I may become an execration, ſo *Numb.* 5.27. & *Iſa.* 65.15. a pattern of miſery, ſo that all men might ſay when they curſed, the Lord make thee like *David.*

Potius hic hoc dicit per me jurant, id eſt, execrantur. Vide *Num.* 5.21. *Jeſa* 65.15. vel jurant per ærumnam ac miſeriam meam. *Druſ.* Obſervat. Sac. l. 8. c. 7.

Verſ. 9. *For I have eaten aſhes like bread, and mingled my drink with weeping.*] That is, when I did eat and drink, I had then little joy in my food, for I wept abundantly in the midſt of my meals.

He did count himſelf ſo vile a ſinner, that he was not worthy to feed upon any better food, and that duſt and aſhes were too good for him. In the daies of old they were wont in times of ſorrow and ſadneſs in a Faſt, to ſprinkle duſt and aſhes upon their heads, from whence our *Aſhwedneſday* hath its name, being *dies cinerum*, a day wherein men humbled themſelves before the Lord in duſt and aſhes; he means he did faſt exceeding much.

Verſ. 10. *Becauſe of thine indignation and thy wrath, for thou haſt lifted me up, and caſt me down.*] That is, had moſt vehemently caſt him down, as a man which lifts up a thing firſt, that he may throw it down with more ſtrength and vehemency.

Verſ. 11. *And I am withered like graſs.*] Before he ſaid his heart withered like graſs, that is, all his comfort and cheerfulneſs was daſhed, now he ſaith himſelf was withered, which is ſomething more then the withering of his heart, it ſignifies that he was even ready to die and periſh through extremity of ſorrow.

Verſ. 12. *But thou, O Lord, ſhalt endure for ever, and thy remembrance unto all generations.*] God himſelf is eternall, and he will give cauſe to thoſe which live in

in one age as well as another to remember his truth, goodneſs and great works.

Verſ.13. *Thou ſhalt ariſe and have mercy upon Zion: for the time to favour her, yea the ſet time is come.*] Gods power is noted in the word Ariſe, the appointed time is come, God had limited their Captivity to ſeventy years, which were ready to be expired. Dan.9.24,25. Jer.29.10.

Verſ.14. *For thy ſervants take pleaſure in her ſtones, and favour the duſt thereof.*] That is, were greatly gladded to think of her repairing and re-edifying, and pitied her duſt, that is, were moved with great remorſe and compaſſion at the conſideration of her ruines.

Verſ.15. *So the Heathen ſhall fear the Name of the Lord: and all the Kings of the earth thy glory.*] That is, become true Chriſtians, and ſhew it, as by performing his whole worſhip, ſo by fearing his Name, ſhall know the glorious myſtery of the Goſpel, ſo as ſhall work them to a holy fear of that glory: Or by the glory of God may be meant Chriſt here, who is made known in the Goſpel, whom *Simeon* calleth the glory of the people of *Iſrael*.

Verſ.16. *When the Lord ſhall build up Zion, he ſhall appear in glory.*] That is, the Church, he ſhall then appear in his ſpirituall glory.

Verſ.17. *He will regard the prayer of the deſtitute, and not deſpiſe their prayer.*] Some take the word rendred *deſtitute*, to ſignifie the heath or wilderneſs, ſo we tranſlate it, *Jer.*17.6. Utterly broken, ſo others, *Jer.*51.58. The Hebrew word ſignifies a poor ſhrub that ſtands alone in the wilderneſs, liable to every blaſt, trodden by the feet of beaſts, that is, when they pray he will caſt a favourable eye, and grant their requeſts.

Verſ.18. *This ſhall be written for the generation to come: and the people which ſhall be created, ſhall praiſe the Lord*] *This*, that is, the coming of Chriſt in glory and goodneſs to the poor deſtitute ſoul. *Shall be written*, that is, ſet down in a book, recorded and publiſhed by the Scriptures of the Apoſtles and Evangeliſts, and propagated to all ſucceeding ages to the worlds end. His verbis ſignificat memorabile fore hoc Dei opus, cujus laus propaganda ſit in multas ætates. *Calvinus.* Reſpexit ut miſereretur. *Hieron.*

Verſ.19. *For he hath looked down from the height of his Sanctuary: from heaven did the Lord behold the earth.*] His high and holy place, this is taken from *Deut.*26.15. the ſons of men which inhabit the earth.

Verſ.20. *To hear the groaning of the priſoner, to looſe thoſe that are appointed to death.*] Not only ſuch who are impriſoned for well-doing, but all thoſe to whom ſin is a priſon, whether they be otherwiſe priſoners or not.

Thoſe that are appointed to death] Which have deſerved death for ſin, and ſuch as are by men condemned to death for their righteouſneſs ſake, free them from the danger of eternall death.

Verſ.21. *To declare the Name of the Lord in Zion, and his praiſe in Jeruſalem.*] The Jews the inhabitants of it ſhould magnifie it.

Verſ.22. *When the people are gathered together, and the Kingdoms to ſerve the Lord.*] That is, when the Gentiles which ſhall be converted ſhall meet together to perform publick worſhip unto God.

Verſ.23. *He weakned my ſtrength in the way*] This preſent life which is as it were a way leading to the life that is to come hereafter.

Verſ.24. *I ſaid, O my God, take me not away in the midſt of my daies: thy years are throughout all generations.*] He deprecates eternall death, of which untimely is a forerunner. *q. d.* I reſolved to pray and beſeech the Lord, becauſe he is my God joyned to me in a faithfull Covenant of grace, that he would be pleaſed not to let this affliction continue ſo grievous upon me, as to bring me to death untimely, even in the midſt of my daies, in ſo undue a time, when after the courſe of nature I might have continued as long again in the world.

Thy years are throughout all generations.] That is, thou liveſt for ever, and therefore art able to ſave thy people from deſtruction, how extream and heavy ſoever their affliction be.

Verſ.25. *Of old haſt thou laid the foundation of the earth*] That is, from the beginning of the world before time anciently when things firſt begun to be laid, making

king and ſetling it in the place and ſtanding wherein it is, before thou madeſt other things, as the foundation of that great building.

And the heavens are the work of thy hands.] A thing created by thee: by hands metaphorically are meant Gods mighty power, becauſe they which work any thing do it uſually with their hands.

Verſ.26. *They ſhall periſh, but thou ſhalt endure, yea all of them ſhall wax old like a garment, as a veſture ſhalt thou change them, and they ſhall be changed.*] Heaven and earth, and ſo the things therein periſh, that is, come to nothing and ceaſe to be.

Endure.] That is, continually the ſame for ever, without change or end. *Heb.* ſtand, that is, be the ſame conſtantly, *Heb.*1.11.

A garment.] Which by little and little grows rotten and comes to nothing. God ſhall by little and little bring the world and all things in it to end.

Verſ.27. *But thou art the ſame, and thy years ſhall have no end.*] Conſtant without alteration.

Thou art he.] That is, the ſame that thou promiſedſt to be, and thy people expected thee to be.

Verſ.28. *The children of thy ſervants ſhall continue, and their ſeed ſhall be eſtabliſhed for ever.*] Children, that is, godly ſons of godly parents, *qui a fide parentum non diſciſcunt.* Thou ſhalt have a Church here in the midſt of all the changes of the world, and they alſo ſhall inherit everlaſtingneſs.

Their ſeed.] That is, by thy power ſhall be made ſtedfaſt and firm in heavenly glory.

PSAL. CIII.

THe Penman of the Pſalm is *David.* The matter of it thankſgiving. The duty is propounded in the two firſt verſes, inlarged and confirmed in the reſt to the twentieth, preſſed, inforced, and concluded to the end.

David ſummoneth all that is in him to bleſs God for all he hath from him.

Verſ.1. *Bleſs the Lord O my ſoul; and all that is within me bleſs his holy Name.*] His ſoul, not alone his tongue: and all his inwards, that is, the powers and faculties of his ſoul, not the bodily parts, liver, lights, but the minde, affections. This noteth a moſt fervent, earneſt and vehement manner of doing the exhortation, it being adorned with the rhetoricall figures of repeating the ſame word, and of ſpeaking unto his own ſoul, to note the great deſire which *David* had to become a pattern, as of all piety, ſo principally of this thankſgiving unto the Church.

His holy Name.] Or the Name of his Holineſs, that is, himſelf as he hath in his Word ſhewed himſelf to be moſt holy and excellent.

Verſ.2. *Bleſs the Lord O my ſoul, and forget not all his benefits.*] As much as to ſay, by an ordinary Hebraiſm, Forget not any of all his benefits.

* *Healing is applied to waters,* 2 King 2. 20,21. *Made them wholſom to the land,* 2 Chron.7 10. *diſeaſe,* Mark 1.34.

Verſ 3. *Who forgiveth all thine iniquities, who healeth* all thy diſeaſes.*] He enumerates particular benefits. He meaneth the ſpirituall maladies of ſinne, which only God could heal. He begins with pardon of ſinne, becauſe free reconciliation is the fountain of all other bleſſings.

Make it fruitfull. When it reſpects man as the object, it is taken 1. Properly, for healing a corporall 2. Improperly, for healing from ſpirituall evils, 2 Chron.30.20. Pſal.41.5.

Verſ.4. *Who redeemeth thy life from deſtruction.*] Frees thee from dangers of ſudden and violent death, conſpired againſt thee by thine enemies; and withall, from the ſecond death, everlaſting condemnation.

Who crowneth thee with loving kindneſs and tender mercies.] To Crown is to advance to a Kingdom by that ſign of ſetting a Crown on the head, that being the enſign of Kings; and alſo this aſſured him of advancement to a heavenly Kingdom.

dom. To Crown with mercy and compaſſions, is out of great kindneſs and pity to beſtow moſt excellent things.

Verſ.5. *Who ſatisfieth thy mouth with good things, ſo that thy youth is renewed like the Eagles.*] Perhaps it might be more ſimply, and more to the letter tranſlated thus, Thou ſhalt renew thy ſelf, thy youth ſhall be as an Eagle. To renew the youth is to retain the ſame ſtrength and health which youth afforded for a long ſeaſon, that is, thou continueſt long in health and ſtrength as that bird doth. The Eagle caſteth her feathers yearly, and new grow up, whereby ſhe ſeemeth freſh and young, flieth high, and liveth long; whence the Proverb, *Aquilæ ſenectus.*

Longum eſſet recenſere, quæ in hunc locum commenti ſunt interpretes Hebræi, Græci & Latini: omnes enim aſſerunt Aquilam ſenecture confectam, vel ad elementum ignis uſque in altum evolare, ibique aduri, & decidere deorſum, ac tunc vitam ejus renovari; vel in altum ſeſe attollere, & in præruptam ſe projicere rupem, ad quam roſtrum allidat, & cùm ſe in fontem immerſerit, ſolis radiis & calore juveneſcere. *Croii* Specim. Conject. & Obſervat. in quædam loca Orig. Iren.

Verſ.6. *The Lord executeth righteouſneſs and judgement for all that are oppreſſed.*] All manner of righteouſneſs, or moſt full and compleat righteouſneſs, all manner of judgements, or moſt full and exact judgement. The oppreſſed are thoſe which are wronged by ſtrong hand; oppreſſion is an injury done by violence: Thoſe to whom ſuch violence is offered, they are oppreſſed. Juſtice or righteouſneſs is the giving to every man his own. Judgements ſignifie puniſhments here: *Davids* meaning is, he executeth juſt judgements in behalf of wronged and oppreſſed men and women, by delivering them out of the hands of the wrong doers, and puniſhing the wrong doers accordingly.

Verſ.7. *He made known his waies unto Moſes, his acts unto the children of Iſrael.*] Thoſe waies which he requireth us to walk in his ſtatutes and judgements which God preſcribed to them, for they were given to *Moſes* that he might teach the people. Exod. 18.20. Pſal.25. 4,5.

Verſ.8. *The Lord is merciſull and gracious, ſlow to anger, and plenteous in mercy.*] Mercy is that vertue by which one is ready to pity and help the miſerable and afflicted. Graciouſneſs ſignifies a promptneſs to do good, out of the free will of the doer, not out of any motive found in the receiver; ſlow to anger, or long of wrath, as the words are in the originall. To ſtand ſo diſpoſed, that one is ready to bear much injury, and great provocations and indignities before he will puniſh.

Much, or abundant, or great in kindneſs. Kindneſs is an affection quite contrary to anger. It is a readineſs to accept and requite any courteſie, paſſing by the defects and weakneſſes of it.

Erech apaiim] *as you would ſay, one who hath wide noſtrils, for theſe who have wideſt noſtrils are moſt patient, as thoſe who have narrow noſtrils are haſty.* Weemes.

Verſ.9. *He will not alwaies chide, neither will he keep his anger for ever.*] He will neither be angry too much, nor too long, nor too often.

Verſ.11. *For as the heaven is high above the earth, ſo great is his mercy toward them that fear him.*] This is the higheſt compariſon which the world will afford, yet not ſufficient to expreſs the greatneſs of Gods mercy.

Verſ.12. *As farre as the Eaſt is from the Weſt, ſo farre hath he removed our tranſgreſſions from us.*] They are at ſuch a diſtance that they cannot come together. The two points of heaven, Eaſt and Weſt, can never concurre. The word tranſlated *tranſgreſſions*, properly ſignifies wilfull acts of rebellion: God will pardon their ſins of obſtinacy. *So as they ſhall never come neer us again to do us hurt.*

Verſ.17. *And his righteouſneſs unto childrens children.*] He meaneth thoſe which ſucceed one another from time to time: Righteouſneſs taken here for faithfulneſs in ſtanding to his word, and keeping his promiſes.

Verſ.20. *Bleſs the Lord ye his Angels, that excell in ſtrength, that do his Commandments, hearkening unto the voice of his Word.*] Angels are ſet out, 1. By their power, they excell in ſtrength. 2. Do his Commandments. 3. Have an eye to the

Psal. 104.4. Dan.7.10.

the precept. 4. Describes them by their multitude, Hosts, *vers.*21. they are Ministers of God in that verse also. That Hebrew word being spoken of men, *Isa.* 61.6. signifies not any servant promiscuously, but only such a one as gives attendance upon his Masters person in his presence.

Vers.22. *Bless the Lord all his works.*] The Hebrew word signifies both *motum & rem motu factam*, the action and the effect or work thereby produced. The former, *Psal.*19.1. that is, the excellency of the workmanship, whereby it was made; the later, *Psal.*102.25. and here.

PSAL. CIV.

HE speaks of Creation to the 10th *vers.* of Government to the 27th, of Preservation to the end.

Alludit enim quod & Abraham Esdras monuit, ad lucem primitus creatam, *Gen.* 1. 3. licet Theodoretus ad lucem illam inaccessam referat 1 *Tim.*6.16. & est sanè phrasis ἐμφατικωτάτη qua Deus luce amictus perhibetur. *Gatakeri* Cinnus l.2. c.17.

Vers.2. *Who coverest thy self with light as with a garment.*] He first commanded light to shine out of darkness, 2 *Cor.*4.6. wherewith he decked the world, *Gen.*1.3. and dwelleth in the light that none can attain unto. *See* Dr Hackw. *Apol.* p. 72,73.

Who stretchest out the heavens like a curtain.] That is, as a canopy or tent, *Cantic.* 1. 5. *Jerem.* 49. 29. See *Genesis* 1. 6. *Isaiah* 44. 24. & 51. 13. *Job* 37. 18.

Vers.5. *Who laid the foundation of the earth.*] *Heb.* He hath founded the earth upon her bases; he useth the plurall number, because he speaks popularly, for great buildings are wont to be upheld with props and bases. *See* Psal. 24.2 & 78.69. *Job* 38.4,6.

Pluvia nuncupatur fructus operum Dei, id est, nubium, quemadmodum liberi fructus uteri materni. *Drusius.*

Vers.13. *The earth is satisfied with the fruit of thy works.*] That is, the rain which God only giveth, *Jer.*14.22. & 10.13. and consequently the corn and herbs that grow after rain; compare *Job* 38.26,27,28. *Deut.*11.14,15.

Vers.15. *And wine that maketh glad the heart of man, and oyl to make his face to shine, and bread which strengtheneth mans heart.*] Which three are here Synecdochically put for all things needfull to strength, ornament and delight. *See* Judg.9. 8,9,12,13.

Ut nitidam reddat faciem magis quam oleum est, aut quam oleum reddere solet. *Drus.* Observat. Sac. l.3. c.9.

With oyl.] Wherewith they used to anoint them, *Psal.*23.5. or *more then oyl*, that is, wine makes the face seem more cheerfull than if it were oynted.

Arbores Jehovæ nominat proceras & quæ pulchritudine excellunt. *Calvinus.* Id est arbores proceræ proverbiali quodam genere sermonis nam quicquid in suo genere excellit id sacra scripta nomine Dei appellare solent. Sic flamma Domini, civitas magna Deo, cedri Dei, id est, altissimæ, potius eæ quæ proveniunt absque cultura humana: cujus generis sunt abies, pinaster, celastrus, atque similes, quæ non solum sponte proveniunt, sed ne cultum quidem patiuntur, cultuque deteriora redduntur, ut Theophrastus scribit. *Drus.* Observat. Sac. l.3. cap 9.

Vers.16. *The trees of the Lord.*] That is after expounded, which he planted. So the Chaldee expoundeth, *Trees which the Lord created.*

Vers.26.

Verſ.26. *There is that Leviathan, which thou haſt made to play therein.*] Or, *playing in it*, as *Job* 40.15. That is, to expatiate and take his ſwinge.

Chaldæus Paraphraſtes ſic interpretatur, quem creaſti juſtis devorandum in convivio, domus manſionum ejus, id eſt, meſſiæ, atque his verbis voluit ſignificare cetum Deo creatum eſſe ut juſti & electi exhilarent ſe eo comedendo in convivio ſeculi venturi, id eſt, diebus Meſſiæ *Reinold.* de lib. Apoc. prælect. 150. Rabbini ſcribunt Deum quinto die creaſſe piſces duos magnitudinis penè interminatæ Leviathan appellatos, quorum corporum varietatem cum ipſe ſecum animo perpenderet, veritus ne omnium piſcium genus tam magnis piſcibus deglutiretur, & ne ab ipſis mare univerſum navigiis invium redderetur, & ſic humani generis commercia penitus tollerentur, ſi ex iis proles propagaretur, occidit femellam & ex ejus ſalitis carnibus ſalſamenta delicatiſſima paravit juſtis & electis ſuis poſt hanc vitam comedenda, maſcula vero ſibi reſervavit, ut cum eo ſucciſivis diei horis quotidie luderet, juxta hanc ſententiam hoc verſu. *Reinold.* de lib. Apoc. prælect. 27. Balænam vel cetum præcipue celebrat quia ſolum hoc animal ſatis ſuperque formidabilem Dei virtutem ante oculos exhibet, quare & de eo tam longus ſermo in libro *Job* texitur: Propheta ejus motum *luſum* nomine deſignat, reſpectu Dei: ac ſi diceret balænis datum eſſe campum illum in quo ſe exerceant. *Calvinus.*

PSAL. CV.

THe firſt part of this Pſalm is part of that which *David* appointed to laud the Lord with, when his Ark was ſeated in *Jeruſalem*, 1 Chron. 16. 7, 8, 22.

Verſ. 1. *Call upon his Name.*] That is, deſire him to act attributes for you according to your neceſſities.

Verſ. 3. *Glory ye in his holy Name, let the heart of them rejoyce that ſeek the Lord.*] That is, the heart of them ſhall rejoyce that ſeek the Lord.

Verſ. 4. *Seek the Lord and his ſtrength; ſeek his face evermore.*] Since thoſe that ſeek the Lord ſhall have ſuch cauſe to rejoyce, then ſeek the Lord again, and again I ſay, ſeek him.

His ſtrength, that is, his Ark, from which God gave his Oracles, Numb. 7. 89. *See* Pſal. 78. 61.

Verſ. 14. *He ſuffered no man to do them wrong, yea he reproved Kings for their ſakes.*] Reproved by reſtraining their power, this hath ſpeciall reference to the ſtory of *Abraham*, Gen. 20.

Saying, Touch not mine anointed, and do my Prophets no harm.] Meaning not only Patriarchs, Kings and Prophets, but all true beleevers who are indued with the gifts of the ſame ſpirit in ſome meaſure, wherewith Chriſt in his manhood was filled above meaſure. *Unctos vocat quos ſibi ſanctificavit in peculium.* Calvin. He calleth his faithfull by the name of Prophets, becauſe they ought to have the knowledge of his will, and be able in due time and upon juſt occaſion to teach the ſame to others, that ſo the Goſpel of Chriſt may flouriſh.

Ex ea lege ſaltem id ſequitur, nefas eſſe illos attingere, quibus cum Patriarchis hoc commune eſt, ut appellentur & ſint Chriſti Domini, quales præter Chriſtum Filium Dei & Reges temporales nulli ſunt. Quid quod Patriarchæ ob id ipſum videntur dici Chriſti Domini, quod aliquo modo Reges erant aut Regum inſtar. *Bochart.* Epiſtola ex *Kimchio.* Vide 1 *Sam.* 24. 7. & 26. 9. 2 *Sam.* 1. 14, 16.

Verſ. 18. *Whoſe feet they hurt with fetters, he was laid in irons.*] That is, he was ſo laden with chains, that his fleſh was eaten with them. *Quod tametſi à Moſe non narratur, certum eſt tamen ut de re nota & vulgata loqui.* Calvinus.

Verſ. 24. *And he increaſed his people greatly.*] See *Exod.* 1. 7, 9. of 70 ſouls in 220 years, the increaſe was 60000 men, beſides women and children.

Mirus. Mollerus.

Verſ. 25. *He turned their heart to hate his people.*] The ſin was the Kings, God only gave the occaſion. 2. He alſo let out their thoughts that way, God withdrew his reſtraint.

Verſ. 33. *He ſmote their Vines alſo, and their Fig-trees.*] As in the promiſes where mention is made of pleaſures granted by God, the Fig-tree and Vine are joyned together, 1 *King.* 4. 25. 2 *King.* 18. 31. *Iſa.* 36. 16. *Jer.* 5. 17. *Joel* 2. 22. *Micah* 4. 4. So on the contrary in the comminations they are ſeldom ſeparated, *Hoſ.* 2. 11. *Hag.* 2. 19.

Vers.45. *That they might observe his Statutes, and keep his Laws.*] *Shamar* translated here *observe*, imports,

1. To minde or reserve in memory, *Gen.*37.11.

2. To preserve in safety, *Gen.*28.20.

The end of all Gods mercies was that he might be glorified in his peoples obedience.

Natzar translated *keep*, properly signifies to keep with care and vigilancy, as ammunition is preserved from fire and false hands, when an enemy is expected, *Nah.*2.1.

See Exod.19.4.3.6. Deut.4.1.40. & 6.21,24,25.

Statutes.] The Hebrew word *Coch* is translated, 1. A decree, *Psal* 148.6. 2. A portion, *Prov.*31.15.

Laws.] *Thorah* is used for any Law or prescript, as the Law (*Thorath*) of the sin-offering, the Law of the trespass offering.

PSAL. CVI.

Verse 7.

There is the emphasis, that sea wh ch God carried them through.

But provoked him at the sea, even at the red sea] Some reade it, provoked him in the sea when they saw that glorious work: The new Testament calleth it the red sea, *Heb.*11.29. The Hebrew is the *sea Suph*, that is, the sea of sedges or weeds which grew thereon.

Antithesis inter *nomen Dei* & hominum merita vel dignitatem notanda est: quia Deus seipsum respiciens, causam in nobis minimè reperit qua ad nos servandos flectatur. *Calvinus.*

Vers.8. *Nevertheless he saved them for his Names sake*] With an outward salvation. The Name of God is that whereby he is made known unto us, his working for his Names sake is opposed to our deservings, that it might not be polluted, or that his glory might shine out the more, *Isa.*63.11,12,13,14.

Vers.13. *They soon forgat his works, they waited not for his counsels.*] Not the history, but so as to have their faith strengthened by them.

Counsels] may be taken

1. For direction given us.

2. For Gods determination what to do with or for us, so rather here, waited not the time when his counsell was to be fulfilled concerning them.

God sent a sudden plague, whereby their lives were taken away. See Psal.78.30,31

Vers.15. *But sent leanness into their soul.*] That is, the Lord did not bless their meat to their nourishment, but it proved to their destruction; so it is commonly expounded, but both a spirituall and temporall judgement went together. *See Psal.*36.8. & 63.23.

That is, their God, so Jer 2. 11. *a similitude somewhat to represent God unto them, and to bring his properties to their minde*

Vers.20. *Thus they changed their glory into the similitude of an Oxe that eateth grass.*] That is, whereas God had shewed himself unto them gloriously in the Pillar and Cloud, otherwise they could not be satisfied with these glorious signes of his presence, but they must needs set up the Image of an Oxe, a most beneficiall creature, whose labour did yield them, through Gods blessing, the best means of maintenance. They did like the Heathens, *Rom.*1.23.

Vers.23. *Had not Moses his chosen stood before him in the breach.*] *In the gap* which their sinne had opened for God, as an enemy to enter and destroy them. A similitude taken from War, when by a breach in the wall the enemy entreth the City: so *Exe.*13.5.&22.30 But *Moses* earnest prayer stopped this breach, *Ex.*32.11,14.

Deus apertionis. *The God of Moab and Madian, to whom by Balaams counsell, Israel joyned,* Numb.25.3. & 31.16. Rev.2.14. Baal *signifieth a* Lord, Master, Husband, *or* Patron. Pehor *was the name of a mountain where this god was worshipt.*

Vers.28. *They joyned themselves unto Baal-peor, and ate the sacrifices of the dead.*] The Fathers make him to be the beastly God *Priapus.* See *Athanasius Kirchers Oedipus Ægyptiacus*, Tom.1. Syntag.4. c. 5.

Sacrifices

Sacrifices of the dead.] Meat offerings to the Idoll, a liveleſs, dull, dead and inanimate thing, therefore God in oppoſition thereto is above thirty times ſtyled the living God: *See* Jer.10.5,10. 1 Theſſ.1.9.

Verſ.30. *Then ſtood up Phinehas and executed judgement, and ſo the plague was ſtayed.*] *Vajephallel*, and he prayed, ſaith one tranſlation; and he executed judgement, ſaith another. The Originall word bears both, to note, that Religion doth marvellouſly fit a man for works of juſtice.

Verſ.31. *And that was counted unto him for righteouſneſs.*] Not to juſtifie him, God approved the work, and imputed it to him as an eminent ſervice, and rewarded him accordingly. Though he was a Prieſt, and not a publick Magiſtrate, and the thing was done without ordinary authority.

There is juſtitia perſonæ & cauſæ, *this was the later*, Num. 25.7,8,9,10, 11,12,13.

Verſ.33. *Becauſe they provoked his ſpirit.*] Imbittered or exaſperated, it being in *Hiphil*, ſome take it tranſitively, that the people cauſed *Moſes* to rebell, *quod mihi non diſplicet*, ſaith *Calvin.*

Verſ.37. *Yea they ſacrificed their ſons and their daughters unto devils.*] God never required this but of *Abraham*, and would not let him do it, they would not be behind *Abraham.*

See Deut.32. 17. 2 Chron. 11.15. 1 Cor. 10.20.

PSAL. CVII.

HEre are four inſtances of Gods providence in this Pſalm.

1. To pilgrims or ſtrangers, *verſ.*3. which he concludes with, *Oh that men would praiſe the Lord for his goodneſs, and for his wonderfull works to the children of men!* v.8.

2. To the captives and impriſoned, *ver.* 10. and concludes likewiſe as formerly, *verſ.*15.

3. To ſuch as were ſick and diſeaſed, *ver.*17,18. and concludes ſo, *v.*21.

4. To thoſe that go to ſea, *ver.*23,24,25,26,27,28,29,30. and concludes ſo, *ver.*31.

Verſ.20. *He ſent his Word and healed them, and delivered them from their deſtructions.*] The Serpent lifted up by *Moſes*, in it ſelf, and by its own vertue, was a bare ſign and no remedy to cure diſtreſſed Iſraelites, but they were cured by their faith in the word of Gods promiſe annexed unto the ſign. The cure (ſaith *Auſtin*) came not from the Serpent, but from Gods Commandment obeyed, and his promiſe beleeved.

Modus ſanandi notandus eſt, quod ſcilicet Deus ſolo nutu vel mandato morbos omnes mortemque ipſam procul abigat. *Calvinus.*

Verſ.23. *They that go down to the Sea in Ships, that do buſineſs in great Waters.*] Here in another kinde the Prophet ſhews what great care God hath of mankinde, while he brings thoſe that ſuffer ſhipwrack into the haven, as if he ſhould raiſe them up out of the grave.

Eſt eis quædam cum diſcriminibus pelagi non notitia ſolùm, ſed etiam familiaritas. *Sidon. Apollin.* l.8. Epiſt. Non ſolum fluctus vaſti illi ſævientis Oceani cum montibus jucundiſſimè comparantur (quod nec omiſit Virgilius in tempeſtatis deſcriptione, *Montes volvuntur aquarum*) ſed & ipſa verbi *Mount* compoſitione & pronuntiatione neſcio quid arduum & præruptum, quod pronuntiantibus ſpeciem nitentium quandam ac laborantium ingerit. *Caſaub.* de lingua Saxonica, p 403.

Verſ.26. *They mount up to the heaven, they go down again into the depths, their ſoul is melted becauſe of trouble.*]

Verſ.42. *And all iniquity ſhall ſtop her mouth.*] Will be forced to be ſilent, the ſame kinde of ſpeech there is *Job* 5.16.

That is, all evil perſons that deny Gods providence, or blame his adminiſtration, ſhall have their mouthes ſtopped. Ainſw.

A complaint how few there be that mark theſe things, and an intimation that every wiſe man will obſerve them, ſo Jer. 9.12. Hoſ. 14.10. *Ainſw.*

Verſ. 43. *Who is Wiſe, and Will obſerve thoſe things, even they ſhall underſtand the loving kindneſs of the Lord.*] The loving kindneſs of God may not ſo clearly appear in every action, one had need to be wiſe to diſcern that.

PSAL. CVIII.

THis Pſalm is compoſed of the 57 Pſalm, from the 8 *v.* to the end, and of the 60 Pſalm, from the 7 *v.* to the end.

Verſ. 1. *O God my heart is fixed*] Fixed as a throne. *See* Pſal. 57.7. that is, I will go to duty, I have got a heart fit for it; *Heb.* a heart eſtabliſhed and ſetled, there is a fixed heart in regard of Gods providences and various diſpenſations, *Pſal* 112.2. in reference to the word of God, ſo here.

Weemes on the Law.

Verſ. 2. *I my ſelf Will awake early.*] In the Originall it is more emphaticall, *Hagnira ſhahher*, I will awaken the morning: As if *David* ſhould ſay, the morning never took me napping, but I wakened it ſtill.

Ad verbum eſt, olla lotionis mea, ita malim, quam cum Junio, Piſcatore aliiſque, mea. *Waſhpot.*] Verſ. 9. *Moab is my waſhpot, over Edom Will I caſt out my ſhoe.*] or, *waſhing pot.* Nos vocabulum de ſervis mediaſtinis uſurpamus; quorum ad ollas & paropſides in culina proluendas & abſtergendas operâ abuti conſuevimus. Verum ad vaſa potius quam ſervitia vates videtur alludere. Melius itaque Ainſworthus noſter reddidit, *My waſhing pot*, olla in qua lotum ſum. Nec deſunt, qui ad paludes Moabiticas quæ in ea regione frequentes, reſpectum habitum exiſtiment, quod & Mollerus autumat. *Gataker* Cinnus l. 2. c. 19.

PSAL. CIX.

Verſe 4.

Vaani tephilla, ego autem oratio, ſenſus eſt, ego autem etiam vir orationis, id eſt, orationi deditus. *Mayer.* de LXX. Hebdom. Dan.

BUt *I give my ſelf unto prayer.*] A broken ſpeech, But I prayer, or I was all prayer. So, I peace, *Pſal.* 120.7.

This is ſpoken of all his foes, as of one man, or ſome one ſpeciall, as Doeg *enemy to* David, 1 *Sam.* 22.9. Judas *to Chriſt*, John 13.2.

Verſ 6. *And let Satan ſtand at his right hand.*] To hinder him in action, or let him in his accuſation overcome him, *Zach.* 3.1. An alluſion to the cuſtom of ancient times, in which the adverſary ſtood at the right hand of him that was condemned, and at the left hand of him that was acquitted.

PSAL. CX.

* Mat. 22. 44. Mark 12. 36. *See* Act. 2.34. 1 Cor. 15.25. Heb. 1.13.

CHriſt applies the firſt verſe of this Pſalm to himſelf*.
Rabbi Saadia Gaon upon *Daniel* interprets this Pſalm of the Meſſiah.

Verſ. 1. *Jehovah.*] That is, God the Father.
Aſſuredly ſaid.] See *Pſal.* 36.2.
To my Lord.] That is, to Chriſt.

Sit

Sit thou at my right hand untill I make thine enemies thy footſtool.] Sitting notes reigning with continuance, 1 *Cor.*15.25. *Heb.*10.12,13. This implies,

1. Victory, a perfect conqueſt over them, conquerours uſed to make their enemies their footſtool.

2. Ignominy, the loweſt ſubjection. *Sapores* King of *Perſia* overcoming *Valerian* the Emperour in battel, uſed his back after for a ſtirrup, when he got upon his horſe: ſo *Tamberlane* ſerved *Bajazet*.

The footſtool is a piece of State, and both raiſeth and eaſeth him that ſits on the Throne, ſo Chriſts enemies raiſe and eaſe him.

Sinne, the devil; death it ſelf, 1 Cor. 15. 25, 26.

Mos erat in Oriente, ut victores victo pedibus ſuis ſubjicerent. Jos.10.24. *Grotius.*

Verſ.2. *The Lord ſhall ſend the rod of thy ſtrength out of Zion.*] Or Scepter. *Hoc eſt inſigne regiæ poteſtatis.* Hieron. The Goſpel.

Verſ.3. *Thy people ſhall be willing in the day of thy power.*] The people of God are Chriſts five waies, 1. By way of gift, *Pſal.*2. *John* 17.6. 2. By purchaſe and redemption, *Gal.*3.13. 3. By way of conqueſt. 4. By way of Covenant, *Luk.*1.57. *Servus a ſervando.* 5. By way of communion, 1 *Cor.*3.21.

Vide *Amamæ* Antibarb. bibl. *l.* 3.

Willing.] Willingneſſes, the abſtract, and in the plural number, ſee *Pſal.*68.10. as if the holy Ghoſt could not ſpeak enough how willing they are, to note exceeding great willingneſs to ſubmit to every Commandment of the Lord; or it may ſignifie free-will offerings, voluntary oblations.

They are thus made willing, 1. *An almighty power is put forth in the Ordinances of the Goſpel.* 2. *A glorious diſcovery of holineſs.*

In the day of thy power.] That is, on the Sabbath day, when his people are aſſembled before him, as an Army before the Generall: or in that day when thou ſendeſt forth thy Army, that is, the Apoſtles and other Preachers of the Goſpel into the world.

In the beauties of holineſs.] In, with, or by the beauties of holineſs. The Temple, ſay ſome, *Ezek.*7.20. That is, thy people ſhall be willing when they come to publick Ordinances, glorious and beautifull. Others interpret it when God diſcovers holineſs in its beauty.

In die fortitudinis ſive victoriæ tuæ] hoc eſt tempore univerſalis per totum terrarum orbem Evangelii prædicationis, per quam Satanæ regno debellato, & devicto, ingentes populorum copiæ tuo regno cæleſti & Evangelicæ veritati adduces; & aggregabis *in decoribus ſanctitatis*, hoc eſt, vel *in decoris locis*, ſeu in Eccleſia, quæ appellatione à veteris Eccleſiæ templo deducta *Pſal.*29.2. ita vocitatur, vel *in decoris veſtibus*, metaphora itidem a veſtimentis ſacris, quæ ſacerdotum propria erant, ad Chriſtianos qui ſacerdotes ſpirituales à Chriſti conſtituti, 1 *Pet* 2.9. *Apoc.*5.10. deducta, *ab utero auroræ*, Pagninus, Arias, Jun. & alii vertunt à *tempore aſcenſus auroræ*, Tremellius, ab utero, id eſt, quamprimum per ſpiritum tuum ſemine incorrupto verbi regenerati fueris in Eccleſia tua, & revelatus fuerit in ipſis Dei filius, ut loquitur Apoſtolus ad *Galat.*1.16. *ab aurora*, id eſt, diligenter ſtimè ſe ſiſtent tibi: quæ diligentia ferè in ſcriptura hac temporis circumſtantia notari ſolet, *Job* 8.5. *Pſal.*68 34. *Prov* 7.15. *tibi ros juventæ tuæ*, ſc. erit tùm propter mirandam regenerationis hominumque converſionis modum: ſicut enim roris generatio mira hominum cognitioni eſt, *Job* 38.28. ita mirandus quoque eſt regenerationis & converſionis hominum modus, *Johan.*3 8. tum propter membrorum Eccleſiæ multitudinem. *Glaſſii* Onomat.

From the womb of the morning.] The Greeks tranſlated divinely, From the womb before the morning ſtarre have I begotten thee.

Brought. *Epiſt. to the Nobility. See* Ainſw.

Thou haſt the dew of thy youth.] The holineſs and righteouſneſs of Chriſt is called the dew of the morning, not in regard of its fading nature, as ours, *Hoſ.*6.4. but in regard of its multitude, becauſe it maketh dewy.

Ros juventutis tuæ haud dubie ponitur pro multitudine *τῆς δρόσου* tanta quanta eſt guttarum roris, i. ſimul etiam notatur jucunditas conſpectus tantæ multitudinis, nulla enim ſpecies oculis majorem affert voluptatem quàm roris matutini exoriente primùm ſole. *Cameron.*

Verſ.6. *He ſhall wound the heads over many Countries.*] Satan the head of all the ungodly, as Conquerours uſe to do, *Gen.*3.15. In the head of the Serpent lies both *virus & dolus.*

Verſ.7. *He ſhall drink of the brook in the way; therefore ſhall he lift up the head.*] An alluſion to the brook *Kedron*, wherein they were wont to throw all the carnages of the Temple.

Multi interpretationem amplectuntur quæ Buccero placuit, nempe ſignificari tantum ſanguinis fundendum ut bibi poſſit tanquam ex rivo, id eſt, ut ſanguis cæſorum fluat & omnia inundet; & hac phraſi bibere ſanguinem hoſtilem denotari plenam & perfectam victoriam. *Num.* 23.28. *Rivetus.*

By

Nahal torrens, ex pluviis natus.

By *the way* is meant the whole course of Christs life, every man is resembled to a traveller or wayfaring man, *Psal.*119.1. The whole course of a godly mans life is called a narrow way, *Matth.*7.14. by *brook* a Land-flood. Waters in Scripture note afflictions, miseries, *Psal.*18.5. & 69.1. Great miseries are called many waters. The expression implies

1. A great measure of afflictions, therefore they are not called a Cup, but a Brook, *Psal.*36 8.

2. A confluence of all manner of misery.

Christ was to suffer, and so to enter into his glory, Matth. 26.39, 42. Luke 24.26. 1 Pet.1.11. Phil.2.8,9.

To *drink* of this river, is to suffer and sustain all these evils, *Psal.*60.3. *Jer.*25. 15,16. *Matth.*20.22. or it may mean a short refreshing of himself, and then a hot pursuit of his enemies without delay, till he hath got a full conquest of them. *See Judg.*7.4,5,6.

Descriptio bellatoris alacris, qui dum hostes persequitur, non quærit diversoria aut cauponas ut vino se refoveat, sed aquâ contentus est, quam obiter & raptim sumit ex quovis quem reperit non fluvio tantùm, sed & torrente. Sic Christus nullum tempus omisit quo opera Diaboli destruere posset. *Grotius* in loc.

Lift up the head.] An allusion to the release of *Pharaohs* Butler, *He shall lift up thy head,* Gen.40.13. so Christ, as one that saw an end of his troubles, and enjoyed a better state, *Luke* 21.28.

PSAL. CXI.

Verse 2.

The works of the Lord are great, sought out of all them that have pleasure therein.] The word signifies serious and diligent enquiry. The Jews called their School *Domus inquisitionis,* because there they diligently sought after truth.

PSAL. CXII.

Verse 3.

Wealth and riches shall be in his house.] That is, things sufficient and competent, *Psal.*37.16.

2. If by riches be understood abundance, the words must be taken with this condition, if they be for their good, for all temporall promises must be understood with exception.

Vers.10. *And melt away.*] By degrees, so the Hebrew word signifies.

PSAL. CXIII.

Verse 6.

Who humbleth himself.] The word notes a great degree of humiliation.

Is it a Proverb, Fimo contemptior, *of one that is most contemptible.*

Vers.7. *He raiseth the poor out of the dust, and lifteth the needy out of the dunghill.*] *From the dust,* That is, from base estate, as 1 *King.*16.2. This speech is taken from 1 *Sam.*2.8.

The last words signifie a most abject condition.

PSAL.

PSAL. CXIV.

Verſe 2.

From a people of ſtrange language.] This word is here only uſed, and meaneth all ſpeech that was not underſtood of Gods people; which he that ſpeaketh is called of the Apoſtle a Barbarian, that is, a ſtranger, 1 *Cor.* 14.11. even as here alſo the Chaldee turneth it.

R. Salomon and *Kimchi* expound it, a people ſpeaking any other language beſides the Hebrew, ſuch they called *Lognazim*, as the Greeks and Romans called all beſides themſelves *Barbaros*.

cap. 9. Vide *Buxtorfii* Lexicon. Talmud. in hoc verbum.

Aiuſm. A populo Barbaro. *Chald. LXX. Vulg.* Ægyptii ibi planè innuuntur. *Seld.* de Synedlib. 3.

PSAL. CXV.

Verſe 1.

NOt unto us, O Lord, not unto us, but unto thy Name give glory, for thy mercy, and for thy truths ſake.] It is redoubled for the greater emphaſis, the Prophet teacheth us to pray twice againſt our own praiſe; we are ſo apt to praiſe our ſelves, ſo ready to glory in our proſperity, *Repetitio ardorem indicat. Muis.*

Eripe nos tyrannidi hoſtium, non gloriæ noſtri nominis, ſed tuæ cauſsâ. *Muis.*

Eſſice quicquid noviſti nomini tuo fore honorificum, non propter nos, ſed propter naturam tuam, promiſſionemque fœderis. *Junius.*

Some Divines think it is repeated as a rebuke of a temptation, becauſe they had thick thoughts of revenge, they ſay, it is not a Doxology, but a prayer when the people of God went out againſt Pagan adverſaries, they did not deſire revenge or deliverance, but proſperity and ſucceſſe, that Gods mercy and truth might be magnified.

Theſe two Attributes are mentioned,

1. Becauſe they are the chief part of the divine glory.
2. They yeeld moſt conſolation to the creature.
3. For the better ſtrengthning of their abnegation.
4. Becauſe theſe are the two federal Attributes, and fit for the Church to mention, *Pſal.* 25. 10. The Covenant was made in mercy, and kept in truth, *Micah* 7. 20.

Verſ. 4. *Their Idols are ſilver and gold: the work of mens hands.*

5. *They have mouths but they ſpeak not: Eyes have they, but they ſee not.*] The Pſalmiſt even as if he ſhould ſet forth the vanity of babes and children about their puppets, ſo doth he deſcribe the Heathen Idols, *Inanitatem idolorum deridet potius quam deſcribit.* Bucerus.

Hoc & tribus ſequentibus verſiculis graphice depingit Idolorum,

in quibus Gentes fiduciam collocabant vanitatem. *Simeon de Muis.*

They cannot be beneficial to men, which have their whole exiſtence from them. He derides their madneſſe who worſhip mute and empty Images, and adore the work of their own fingers.

Verſ. 8. *They that make them, are like unto them.*] That is, they have even as little wit and reaſon as they.

Ezra & *Kimbi* hunc verſum imprecativè volunt accipi. Alii accipiunt enuntiative, quaſi diceretur, Idolorum artifices & cultores non minus ſunt ſtupidi, quam Idola ipſa. *Simeon de Muis.*

Verſ. 16. *The Heaven, even the Heavens are the Lords.*] Made for the manifeſtation of his own glory, and the habitation of Angels.

But the earth hath he given to the children of men.] *q. d.* The Lord hath challenged

Bucer. ed the Heavens to himſelf in which he lives a bleſſed life, he hath given this earth to men in which they ſhould live and glorifie him.

PSAL. CXVI.

Verſe 1.

Significatur continuus actus. *Muis.*

I *Love the Lord.*] There is but one word in the Hebrew, *I love*, but he ſheweth not whom he loveth; its a broken word, becauſe as *Ambroſe* ſaith, he loved the moſt deſirable thing.

That is, thy God, ſay ſome. Reſt is taken Verſ. 7. *Return unto thy reſt, O my ſoul.*] Reſts in the plural number, all manner of reſts, becauſe it hath attained its chief good.

pro tranquillo & compoſito animi ſtatu, *Calvin. to its own wonted quiet ſerene temper. Reſt is oppoſed not to diligence or labour, but fear or doubt.* Ergo habuit ante requiem, quam perdidit. Nemo enim convertitur, niſi qui pergit illuc ubi prius erat. *Hieron.* Id eſt, Ne amplius eſto perturbata, ſed conquieſcito in Deo propter naturam & beneficentiam ejus. *Junius.*

Even the Prophet who told me I ſhould be King, have deceived me. Verſ. 11. *I ſaid in my haſte, All men are liars.*] That is, when I remembred not the word of God: but forgat my own duty, and was carried away with the ſtream of my own affections againſt faith, then I failed and was foiled.

Vide *Junium.* *Id eſt, quum præceps raperer in perturbationes carnis, ut accipitur,* Pſal.31.23. *Junius.*

Verum dicit *David,* an mentitur? Si verum eſt, omnis homo mendax, & hoc quod dicit, omnis homo mendax, verum eſt, ergo & ipſe mentitur, quia & ipſe homo eſt, Si autem & ipſe mentitur: ergo hoc quod dixit: omnis homo mendax, non eſt verum. *Hieron.* in loc.

Verſ. 16. *Oh Lord, truly I am thy ſervant, I am thy ſervant.*] *Repetitio valet ad exaggerandum.* Muis. He doubleth it, and addes an aſſeveration *truly*, q.d. *Lord*, I am all thine, and thou maiſt do with me what ever thou pleaſeſt.

PSAL. CXVII.

Verſe 1.

Vide *Jun.* l. 2. Paral. 27. Rom. 15.9,10.

G*Entiles.*] Or, *Nations*; All which are exhorted to glorifie God, for obtaining mercy by Chriſt, who hath received us into the glory of God, as the Apoſtle ſheweth from this Scripture, *Rom.* 15.7.---11.

PSAL. CXVIII.

Verſe 6.

Heb. 13.6.

W*Hat man can do unto me.*] Some reade it by way of Interrogation, What can man do unto me?

Magno ſcilicet ardore, ac vehementi impetu, & ſumma vindictæ cupiditate, *Simeon de Muis.* Tanquam apes, quæ cum, qui eas offendit, confertim & denſo agmine ab omni parte aggrediuntur, *Deut.* 1.44. & quæ in vindictam etiam cum ſuo damno, imo exitio ac nece ruunt velociſſimæ infenſiſſimæ. Vide *Plinii* l. 1. c. 18. *Tarnovium* in loc. Vide *Junium.*

Verſ. 13.

Verſ. 13. *Thou haſt thruſt ſore at me that I might fall.*] Some expound it of the enemies, ſome of God, he thruſts with the one hand, and relieves with the other, but the words following oppoſe this interpretation. In the Hebrew it is, *Thruſting, thou thruſteſt me to fall*; the iteration of the ſame verb notes a great force, and a vehement impreſſion of his enemies, and the great danger into which they had caſt him. It is an apoſtrophe (ſaith *Simeon de Muis*) to ſome peculiar enemy, which he and *Bucer* thinks to be *Saul*.

Verſ. 24. *This is the day which the Lord hath made.*] That is, the day of the Reſurrection. To make a day is put for ſanctifying of it, 1 *Sam.* 12. 2. *Exod.* 34. 22. *Deut.* 5. 15. made it otherwiſe then all other dayes.

Divers of the Ancients bring this Scripture to prove the change of the Sabbath-day.

Verſ. 27. *Binde the Sacrifice with cords.*] *Ainſworth* reads it, *Binde ye the feaſt-offerings with cords.* This word is ſometimes uſed figuratively for the Sacrifices offered at thoſe feaſts, as *Exod.* 23. 18. *Iſa.* 29. 1. and ſo the Chaldee explaineth it here.

Sic ad verbum legitur in Ebræo: Ligate feſtum funibus, feſtum hic ponitur pro hoſtia quæ die feſto immolatur, ſane quidem *Feſtias* idem verbum eodem ſignificatu uſurpat, *Feſ.* 29. 1. *Druſ.* obſervat. Sac. l. 1. c. 16. Feſtum ſeu ſolennitas metonymicè uſurpatur hic pro hoſtia, agno aut ſimili pecore, cujuſmodi die feſto plerúmque offerebatur. Sic cenſent *Raſi, Ezra, Kimbi. Simeon de Muis* in loc.

PSAL. CXIX.

THis Pſalm was not penned according to the preſent frame of his heart, but a recollection of all the ſeveral frames of his heart.

It is wholly taken up in the commendation of the word, and high expreſſions of *Davids* affection thereto, the Word was his Councellor and Comforter, he loves it exceedingly, it is his meditation all the day, the more grace any one hath, the more he prizeth the Word.

See Verſes 14, 15, 16, 24, 47, 72, 111, 127, 131, 143, 162. *Amongſt* 176 *verſes there are ſcarce four or five wherein there is not ſome commendation of the Word. I admire, ſaid* Dr Oleſworth *(a little before he died) at* Davids *gracious heart, who ſo often in Scripture, (but eſpecially in the* 119. Pſalme) *extolleth the worth and value of the Word of God, and yet* quantillum Scripturæ, *how little of the Word of God had they in that Age, the* Pentateuch, *the Book of* Job, *and ſome of the* Hagiographa, *how much have we now thereof, ſince the acceſſion of the Prophets, but eſpecially of the New Teſtament, and yet alas the more we have of the Word of God, the leſs it is generally regarded.* Fullers *Hiſtory of the Univerſity of* Cambridge.

Here in this Pſalm are ten words, which are uſed to ſet out the Law or Word of God.

Voluit Author iſta varietate appellationum eò plus reverentiæ & dignitatis doctrinæ divinæ conciliare. *Muis.*

1. *Way*, verſ. 1. Whereby is meant that courſe which God hath ſet before us to walk in.

2. *Law*, verſ. 1. Whereby the will of God is made known unto us, and we enjoyned to conform our ſelves thereto.

3. *Teſtimony*, verſ. 2. Whereby teſtimony or witneſſe is given of that which is good or evil.

4. *Precepts*, verſ. 4.

5. *Statutes*, verſ. 5. Theſe do eſpecially intend thoſe ceremonial Laws to which the Jews were bound.

6. *Commandments*, verſ. 6. Such as declared the power and authority of God over us.

7. *Judgements*, verſ. 7. By theſe that mutual equity, or righteous dealing which ſhould be betwixt man and man is taught.

8. *Righteouſneſſe*, or *Juſtice*, verſ. 7. By which is manifeſted what is due to every one.

9. *Word*, verſ. 9. There is alſo another Noun, *verſ.* 11. which we tranſlate *Word*, it is tranſlated *Promiſe*, Pſal. 77. 8.

Dr Gouge on Heb. 7. 5. Sect. 38. *See* Muis *on this Pſalm.*

Moſt of the ſentences of this Pſalm are independent.

David prayeth ſeveral times in this Pſalm to God to quicken him, *ver.*37,88,107, 149,154,156,159.

This Pſalm is divided according to the Hebrew Alphabet, every eighth verſe being under one letter.

Totus hic Pſalmus eſt ſcriptus ſecundum ordinem literarum, ita ut ab una litera octo verſus incipiant, & rurſum à ſequenti octo alii compleantur. Hieron.

Rationem hujus plærique reddere conati ſunt: ſed nihil dum certi attulerunt, neque mihi quod afferam datum eſt, niſi id vates fecerit cauſa vel ornatus, vel memoriæ juvandæ, vel certè utriuſque. Bucerus.

Hic Pſalmus eſt tantò præſtantior, quantò prolixior, viginti duobus videlicet octoſtichis conſcriptus, ea methodo, ut primi octo verſus omnes à prima alphabeti litera א incipiant: ita ſecundum octoſtichium à ב, tertium à ג incipiat, & ſic deinceps: quod tantum ad memoriam juvandam videtur factum. Simeon de Muis.

Verſ. 1. *Bleſſed are the undefiled in the way.*] This word is uſed of the beaſt, which was to be offered without any blemiſh or ſpot, here it is to be taken for ſuch as do not defile themſelves in thoughts or actions againſt Gods word, ſo it is uſed *Deut.*8.13.

Who walk in the Law of the Lord.] This explains the former word, ſuch are undefiled in the way, *qui ex Legis divinæ præſcripto vivunt.*

Walking is a progreſſive motion, we are to go forward, be ſtill growing.

The Law.] The whole word of God, which is for our inſtruction, though ſometimes it be uſed more ſpecially. To walk in it, is to make all thoſe inſtructions our paths to walk in, do nothing which it forbids, and every thing it commands, in that manner and meaſure.

Walking implieth alſo diligence and familiarity, *Enoch* walked with God; and conformity of our lives with Gods word, *Can two walk together except they be agreed?*

Bleſſed, 1. Becauſe he walketh in the light, and ſo will not eaſily ſtumble. 2. Peace will be to him, if we receive direction from Gods word, we ſhall receive conſolation alſo. 3. Becauſe in this way he ſhall have everlaſting happineſſe.

Verſ. 3. *They alſo do no iniquity.*] That is, they live not in the ſervice, in the willing and ordinary practice of any thing that is knowne to them to be ſinne.

Verſ. 4. *Thou * haſt commanded us to keep thy precepts diligently.*] That is, with all our might and ſtrength.

* Mutatio perſonæ per Apoſtrophen ad Deum. *Muſc.* Non tepido corde, nec diſſoluto animo, ſed fortiter & attentè nos ſua mandata edocet cuſtodire. *Hieron.*

Verſ. 5. *O that my wayes were directed to keep thy Statutes.*] This is as much, ſaith *Auſtin*, as if *David* ſhould ſay, I have learned of thee, O Lord my Maſter, that it is neceſſary to keep thy Commandments, I now deſire thine help, that I may keep them, for thou giveſt both the will and the deed.

Verſ. 6. *Then ſhall I not be aſhamed, when I have reſpect to all thy Commandments.*] *Shall I not bluſh,* Heb. Though we cannot keep all, nor any one, as we ought, yet we muſt have regard unto all, and that equally without reſpect or difference of any. The Hebrew word ſignifies *ſumma cura & voluptate aſpicere,* he deſires to perform duties with greateſt care and delight.

Non alia prætermittere, & alia obſervare eſt congruum: ſed omnia æqualiter cuſtodire oportet: ne in futuro judicio confundamur. *Hieron.*

Verſ. 8. *I will keep thy ſtatutes, O forſake me not utterly.*] As if he ſhould ſay, If it be thy pleaſure to try me by leaving me to my ſelf, yet, O Lord, let it be but for a while, forſake me not over-long.

Et ſi ad tempus relinquimur, non tantum uſquequaque relinquimur ut pereamus. *Hieron.*

Verſ. 9.

Verſ. 9. *Wherewith ſhall a young man cleanſe his way? by taking heed thereto according to thy Word.*] *q. d.* It is a hard thing for a young man to get his heart cleanſed.

Verſ. 11. *Thy Word have I hid in my heart.*] As a treaſure that I might not loſe it, and as a rule that I might not tranſgreſſe it.

Verbo mundandi ſignificare vult, ineunti ætati multas hærere ſordes & maculas, quas, niſi Lex divina, nihil poſſit eluere. *Simeon de Muis.* Hæret mihi ſemper in animo tua Lex, ne unquam ab illa declinem, & qua in re te offendam. *Simeon de Muis.*

Verſ. 12. *Bleſſed art thou, O Lord: teach me thy Statutes.*] See *verſ.* 26. Not to know more rules of duty, but the right way of anſwering thoſe rules.

Verſ. 15. *And have reſpect unto thy wayes.*] That is, look to them, and to my ſelf, that I may obſerve them.

Verſ. 18. *Open thou mine eyes.*] *i.* Thoſe of my minde.

That I may behold wonderous things out of thy Law.] The Hebrew word ſignifies *ardua, occulta, mirabilia,* things hard, hidden, wonderfull, all theſe things are in the Law.

Revela oculos meos, Senſus Aperi mihi oculos mentis ut capere poſſim, atque aſſequi quæ legi tuæ ſubſunt. *Simeon de Muis.*

Verſ. 19. *I am a ſtranger in the earth: hide not thy Commandments from me.*] When God gives thee over, either to thy own natural blindneſſe, or ſuffers the god of this world to blinde thee.

i. Quamdiu vivo peregrè à Domino, 2 *Cor.* 5. 6. *Junius.* See Luk. 7. 41.

Verſ. 29. *Remove from me the way of lying.*] *David* doth not mean the ſpecial ſin of lying, but he cals ſin in general the way of lying. For,

Firſt, The way of lying is oppoſed to Gods Law, and grant me thy Law graciouſly.

Secondly, In the original it is *Derech Shakar*, as *ver.* 104. & 128. other Hebrew words are rendred falſe way, and it is without queſtion that all ſinne is meant thereby.

Id eſt, Falſa & prava dogmata, errores. *Simeon de Muis.*

Verſ. 30. *I have choſen the way of Truth: thy Judgements have I laid before me.*

Legem tuam ſcilicet. Opponitur hoc priori parti præcedentis verſus. *Simeon de Muis.*

Laid before me.] As the adequate rule by which my actions and heart ſhould be guided and directed.

Verſ. 32. *I will runne the way of thy Commandments: when thou ſhalt enlarge my heart.*]

Run the way] That is, be abundant in the work of the Lord.

If, or *when,* or *becauſe,* it is either Conditional, or Cauſall, or *particula temporis.*

The heart is commonly put for the whole ſoul, all the faculties of the inward man; the underſtanding, God gave *Salomon a wiſe and underſtanding heart*; Will, *a willing heart*; Conſcience, *Your heart condemn you*; Memory, *Mary laid up theſe things in her heart*; Affections, *Davids heart went out after Abſalom*; *If riches increaſe, ſet not your hearts on them*; Joy and ſorrow, *a merry heart*; But the enlargement of the heart is reſtrained to two faculties, the underſtanding, 1 *King.* 4. 29. and the affections, 2 *Cor.* 6. 11.

Verſ. 33. *And I ſhall keep it unto the end.*] Greek *Continually*, ſome turn it for rewards, as after the Greek doth, *verſ.* 112.

Id eſt, Tota vita. *Junius.* *Eceb* proprie Calcaneum ſignificat. Cum igitur Calcaneus ſit extrema pars pedis, ſuſpicati ſumus *Eceb* etiam finem ſignificare, & *Davidem* hoc dicere, ſervabo eam in finem, hoc eſt, ſemper, in qua ſententia me confirmavit autor interpretationis Chaldaicæ, & Græci vertunt διὰ παντὸς verbum *Eceb* idem *ver.* 112. planè ſignificat. *Druſ.* Obſerv. Sac. lib. 8. cap. 20.

Verſ. 45. *And I will walk at liberty, for I ſeek thy precepts.*] That is, he found his Spirit at the greateſt liberty, when he walked in Gods Statutes, 2 *Cor.* 3. 17.

 then

then his minde was ſet on the nobleſt objects. 2. This is to enjoy communion with God.

Verſ. 48. *My hands alſo will I lift up unto thy Commandments which I have loved*] Lifting up hands when it is done to God, notes either praying to him, or ſwearing by him; To the Commandments, notes, ſome ſay, obedience to perform the duties it commands, to catch at, to take it for my own; As they ſay in Latine, *Ego tuas literas obviis ulnis excipiam.* *Ezra* takes it in this ſenſe, *Kimchi* and others ſay, this phraſe notes to put the hands to work.

Id eſt, Præcepta tua, ut rem mihi longè chariſſimam avidè tunc complectar, & obviis velut manibus excipiam. *Simeon de Muis.*

A new expreſſion, and hath not a parallel that I know of in all the Scripture. There is an emphaſis in both words. *I will lift up*, this implies, The Commandments are ſublime in nature in reſpect of the original, in the matter of them, heavenly Oracles. *My hands*, as a ſign or teſtimony of lifting up his heart.

Dr *Holeſworth.*

And I will meditate in thy Statutes.] The Commandments of God are called *Statutes*, becauſe they are immovable, they cannot be changed, they are ſure, ſtedfaſt and faithfull. The Latine word ſignifies *ſtability*, the Hebrew *viſitation.* God viſits for breaking of them.

2 Pet. 1. 19. *Rom.* 4. 16.

Verſ. 49. *Remember the Word unto thy ſervant, upon which thou haſt cauſed me to hope.*] *q. d* Lord, thou haſt invited me to hope, therefore now ſatisfie it, he pleads two things, the grant of a promiſe, and the gift of faith.

Intelligo hoc de promiſſo Dei verbis cum *Davide* per *Nathan* Prophetam inito, quòd ſcilicet non eſſet moriturus ob peccatum. Vide 2 Sam. 12. 13. *Simeon de Muis.*

Verſ. 57. *Thou art my portion*, O Lord*] The meaning is, Let others have their riches, honours, and other things of that kinde, but I, O Lord, ſo purpoſe, my part and portion is (neither do I wiſh another) to obey thy Word.

* Pars mea Domine, valet illud portio mea Dominus, ſed pars *Chelek* dicitur portio *manch*, quorum hoc à conviviis, illud ſumptum à partibus hæreditatum, itaque pars quandoque hæreditas. *Druſ.* Miſc. Cent. 2 c. 29.

I have ſaid.] That is, Reſolved.

Verſ. 59. *I thought on my wayes*] In the original, I thought on my wayes adviſedly, ſeriouſly, ſtudiouſly.

Cogitavi ſeu *Reputavi*, & diligenter quidem (nam verbum eſt Piel) facultate mihi primum data, quum duas cernerem vias, unam voluptatis, ſeu peccati, alteram virtutis & tuorum mandatorum, utram ingredi melius eſſet, tandemque ſuppurato damno præcepti cum præmio, & contrà peccati præmio cum damno, in viam me tuorum mandatorum dedi. *Simeon de Muis.*

Verſ. 60. *I made haſte, and delayed not.*] Did not delay my ſelf, it is in *Hithpael.*

Re cognita, nihil ſum cunctatus, ſed mox præceptis tuis ſervandis incubui. *Simeon de Muis*

Verſ. 69. *The proud have forged a lie againſt me.*] In the original it is *Taphlu gnalai ſheker*, *Aſſuunt mendacium mendacio*, they have ſowed one lie to another.

Or, Compoſed, adjoyned, ſo Job 13. 4. *Ainſw.*

Verſ. 70. *Their heart is as fat as greaſe, but I delight in thy Law.*] Fatneſſe is put for that which makes the creature to be refractory, *Deut.* 32. 15. void of all ſenſe, ſo here.

Mark the oppoſition.

Compare Acts 28. 27. Epheſ. 4. 18. Proſperitate illorum cor, ceu adeps pinguefactum erat, ut ad omnia Dei planè ſtupeſcerent. *Bucerus.*

Verſ. 71. *It is good for me that I have been afflicted, that I might learn thy Statutes.*] That is, Afflictions are good by event or accident, partly by Gods overruling providence that can turn them to good, and partly by grace in the elect who make a good uſe of them.

Verſ. 81. *But I hope in thy Word.*] That is, thy promiſe, whereby thou haſt aſſured me that thou wilt ſatisfie my deſire.

Verſ.

Verſ. 89. *For ever, O Lord, thy Word is ſetled in heaven.*] Heb. *Stands faſt*, a Metaphor from a Champion, or an Army of ſouldiers that ſtand faſt and keep their ground.

Ezra hunc verſum de Dei decretis intelligit, quæ firma & ſtabilia ſint in Cœlis. *Kimbi* de verbo, per quod Cœlos Deus condidit, quod quidem verbum æternum in Cœlis perſtabit, ſiquidem Cœli, eorumque exercitus nunquam deſituri ſint. *Simeon de Muis.*

Heaven and earth are oppoſed, things below are changed, not above in Heaven.

2. Heaven is put for the Decree of God, *Iſa.* 34. 5. *in Cœlo* uſed for firmly and without doubt.

3. Eſtabliſhed as a pillar, ſo the Hebrew.

Verſ. 92. *Unleſſe thy Law had been my delights: I ſhould then have periſhed in mine affliction.*] He ſpeaketh in the plural number, as if he had ſaid, *Inſtar omnium*, in ſtead of all manner of delights unto me.

Some think he alludes to 1 *Sam.* 30. 6.

At ſuch a pinch, in ſuch an extremity.

Verſ. 93. *I will never forget thy precepts.*] Remembring and not forgetting Gods Law often mentioned in this Pſalm, implies,

1. The Knowledge of Gods word, *Jam.* 1. 24. *Jude v.* 5.

2. A retaining or keeping of what we know, 1 *Cor.* 11. 2. *Heb.* 2. 1.

3. A calling back of it to our mindes, termed remembrance, 2 *Pet.* 3. 1. *Iſa.* 46. 8.

4. A ſpecial application of that I know, retain and remember, feel the fruit of ſuch a truth, *Jam.* 1. 22, 23, 24. as we ſay, Do you remember me? that is, do what I deſired.

Verſ. 94. *I am thine, ſave me.*] Heb. *I am for thee*, others are for themſelves.

Quippe qui totus ſum in tuæ Legis ſtudio: igitur ſalvum me fac nunc, quum in maximis periculis verſor. *Simeon de Muis.*

Verſ. 96. *I have ſeen an end of all perfection.*] Not in the concrete, of perfect things, but in the abſtract, of perfection, and of all perfection.

But thy Commandment is exceeding broad.] That is, exceedingly broader than any of thoſe perfections, I cannot ſee the end of it, and I know it ſhall never have an end; there is a vaſtneſſe of purity and ſpiritualneſſe in the Law.

Verſ. 98. *Thou through thy Commandments haſt made me wiſer than mine enemies: for they are ever with me.*

99. *I have more underſtanding than all my teachers, for thy teſtimonies are my Meditation.*

100 *I underſtand more than the Ancients: becauſe I keepe thy precepts.*]

There are three ſteps or gradations: *David* ſaith,

1. He is wiſer than his enemies, it taught him how to out-wit them, though ſubtil and malicious.

2. Then his teachers, they read it but perfunctorily.

3. Then the Ancients, who have their own and others experiences. *See Job* 32. 8, 9.

Ad verbum præcepta tua, *id eſt*, unumquodque præceptorum tuorum: ideóque verbum eſt ſing. num. *Simeon de Muis.* Saul *and his Courtiers*, Ahitophel.

Verſ. 101. *I have reſtrained my feet from every evil way.*] That is, my affections, from the love and delight of evil.

Hæc & ſimilia, ſi quiſquam ad externa facta, & non ad animi pii propoſitum, ac ſtudium referre voluerit, deprehendetur eſſe mendicus: niſi peccatum contra *Vitam* commiſſum non fuerit contra mandata, teſtimonia & judicia Dei. Vide *Muſc.* loc. de peccat. Quæſt. 3. *Form.* 8. 34.

Verſ. 109.

Eo quòd paratus sum martyrium sustinere, propter Christum. *Hieron.*

Vers. 109. *My soul is continually in my hand.*] That is, I go in danger of my life. See *Judg.* 12.3. So the Chaldee explaineth it, *My soul is in danger, as if it were upon my hand.*

Id est, quotidie in periculum vitæ meæ vocor, 1 *Sam.* 19.5. & 28.21. *Cæsub.* in Athen. Vide *Junium.* Loquendi genus Hebræum, quod summa pericula significat: quia quod manu tenemus, facilè eripi nobis potest. Sic 1 *Sam.* 28.21. *Job* 13.14. *Grotius* in loc. Alii formam loquendi inde sumptam putant, quod quicquid in manu est, non satis sit tutum, cùm facile auferri, & excidere possit. *Simeon de Muis.*

As the Deeds and evidence of mine eternall inheritance. Hildersham.

Vers. 111. *Thy testimonies have I taken as an heritage for ever.*] Testimony is usually put for the whole Word of God, *Psal.* 19.7. It is called the testimony of God, because it is that by which God testifieth his will to the sons of men; sometimes it is called the counsell, will, and minde of God, the record, 1 *John* 5.11. therefore those that hold forth this testimony are called the witnesses of God, *Rev.* 11.3. and they that suffer for it, Martyrs: All Divine truths are to be examined by this, *Isa.* 8.20. *Rom.* 3.21. *Act.* 10.43. 2 Because it is that which shall testifie against men, *Rev.* 20.20.

An heritage for ever.] *Et hic, & in futurum.* Hieron.

Or vain thinkers, as the Chaldee explaineth it

Vers. 113. *I hate thoughts.*] So the Hebrew: He means wicked and sinnefull thoughts, the most secret and lowest offences, not only dislike them, but perfectly hate them.

Vers. 116. *And let me not be ashamed of my hope.*] As shame ariseth from doing a thing against known light, and common principles, so also from loosing or suffering a thing against known hope, and common expectation.

See Psal 33.5. *&* Mr Caryll *on* Job 8.3. *of the difference of these two words.*

Vers. 121. *I have done judgement and justice.*] That is, have done judgement justly, exactly; judgement against the wicked, and justice toward the good.

Vers. 126. *It is time for thee, Lord, to work, for they have made void thy Law.*] The Hebrew word signifies to abrogate, disanull, to take away the force and strength of a thing, they live as if there were no Law.

Christus est mirabilis, *Psal.* 89.27. & verba ejus sunt mirabilia, & quidem, 1. Propter Christi manifestationem *Job* 5.39. 2. Propter mysteriorum profunditatem. 3. Propter mirandorum effectuum veritatem. *Glass.* Onomat.

Vers. 129. *Thy testimonies are wonderfull, therefore doth my soul keep them.*] I have high thoughts of thy testimonies, I look upon them as glorious things: I see much of thy self in thy testimonies, and therefore doth my soul keep them: He doth not say, therefore do I keep them, but my very soul is in keeping thy testimonies. *Idcirco lubens & ex animo me iis observandis totum addico.* Muis.

Dictio Ebraica qua hic usus David non tam ostium designat quam aperturam sive apertionem; Aperire est clausa recludere, hoc est, obscura illustrare *Drusius.*

Vers. 130. *The entrance of thy Words giveth light.*] The first entrance into them.

Vera est pœnitentia jugiter fletibus commissa diluere & ablata non iterare. *Hieron.*

Not wrongs and persecutions against himself, but sinne and wickedness against God did procure his great sorrow.

Vers. 136. *Rivers of waters runne down mine eyes, because they keep not thy Law.*] *Davids* grief is set out by the quantity, and cause of it; the quantity is expressed in that hyperbolicall phrase, *Rivers of waters*; an hyperbole, like that *Psal.* 6.6. yet not false or feigned, his sorrow was very great, and withall constant, in that it did shew it self by continuall and abundant streams of tears. The cause, *because they keep not thy Law:* They, some referre it to eyes, the immediate antecedent, so *Simeon de Muis.* Rather because men: More particularly, *Saul* and his Courtiers, *vers.* 139. See *vers.* 58. To keep the Law is to observe it diligently, retain it in their hearts, and practise it.

Omnia quæ mandante te patimur, justa, recta, ac vera sunt, quia aut pro peccatis nostris ingruunt, aut ut probari manifestemur, eveniunt. *Hieron.*

Vers. 137. *Righteous art thou, O Lord, and upright are thy judgements.*] So the

Emperour

Emperour *Mauritius* confeſſed in the ſame words, when he ſaw his children ſlain before his face, and was himſelf after them to be ſlain by *Phocas*.

Verſ.143. *Thy Commandments are my delight.*] They are to me inſtead of all delights and pleaſures in the world.

Verſ.152. *Concerning thy teſtimonies I have known of old, that thou haſt founded them for ever.*] God intended the Word as an everlaſting monument of his Will.

Verſ.160. *Thy Word is true from the beginning, and every one of thy righteous judgements endureth for ever.*] A great expreſſion.

Præſtantiſſimum verbum tuum eſt ipſa veritas. *Jun.* i. Certiſſimum eſt, fideliſſimum, conſtantiſſimum. *Id. ib.*

Verſ.161. *Princes have perſecuted me without a cauſe: but my heart ſtandeth in awe of thy Word.*] That is, I did incurre the diſpleaſure of the greateſt men, and they vented their diſlike againſt me, yet I never complied with them.

Verſ.165. *Great peace have they which love thy Law, and nothing ſhall offend them.*] Abundance of peace, inward comfort, ſweetneſs, contentment, though not outward peace, and nothing ſhall make them turn from the Commandment of God, *Matth.* 11.6. elſe *David* was ſenſible of outward evils, *verſ.* 143. and ſpirituall 158.

Verſ.168. *I have kept thy precepts and thy teſtimonies.*] *viz.* ſincerely and conſtantly.

Verſ.173. *For I have choſen thy precepts.*] *viz.* before all things. The word ſignifies to chooſe upon triall and examination.

Verſ.175. *Let thy judgements help me.*] He ſpeaks not of judgements executed, but of doctrinall judgements, the doctrine of the Goſpel, and promiſes of grace.

PSAL. CXX.

A *Song of degrees.*] *Canticum excellentiſſimum*, an excellent Song, *Junius*, as the Hebrew word will well bear.

Canticum graduum vel aſcenſionum. Hic eſt titulus hujus Pſalm & Pſalmorum ſequentium uſque ad 135. Quindecimiſti Pſalmi hoc titulo prænotantur, quia

Among the Jews themſelves theſe fifteen Pſalmes were diſtinguiſhed and dignified by the name of Pſalmes of Degrees, either from aſcent into the Temple, intenſion of the ſpirit, or elevation of the voice, or for their excellency.

Some will have theſe fifteen Pſalmes together to have the name of Songs of Degrees, 1. From the hiſtory, becauſe they were penned, or at leaſt repeated and ſung by the Jews in their aſcending or coming up from *Babylon* into their own Country, and this conceit is the more probable, becauſe ſome of the Pſalmes ſpeak expreſly of their return from Captivity.

Judæi Captivitate Babylonica aſcendentes anno primo Cyri, hos Pſalmos elegerunt, quos in itinere ſive in aſcenſione decantarent. Vox Mahhalah ſic uſurpatur, *Ezra* 7.9. *Foord* in loc.

Others deduce it from the Ceremony or Rite uſed in the ſinging of them, who ſay that the Prieſt ſang theſe Pſalmes upon the ſtairs or ſteps, as they marched up into the houſe of the Lord, which were fifteen ſteps between the peoples Courts and the Prieſts, and theſe Pſalmes were ſung in order, as they went up thoſe ſteps; ſo *Grotius*: See *Ezek.* 40.

A third ſort from the muſick they ſay theſe Pſalmes were ſung with, aſcenſions or raiſing up the voice by degrees: as it is ſaid, the Levites praiſed God with a great voice, or a voice on high, 2 *Chron* 20.19.

4. From the matter and ſpeciall contents of them, the verſes of theſe Pſalmes being like the rounds of *Jacobs* ladder, on which we may aſcend up to heaven, as the Angels did upon that.

Verſ.4.

* Ferunt lignum hoc ignem multo tempore conservare, ita ut si prunæ ex ejus cinere fuerunt opertæ, usque ad annum perveniant. *Drus.* in Trov. Class. 2. l. 5. Prov. 48.

Verſ. 4. *With coales of juniper* *.] They burn hot, laſt long, and give a ſweet ſmell, ſo Gods judgements.

Cedareni populus Arabiæ degunt in tentoriis nec alias domus habent. Causam nominis inde ducunt nonnulli quòd colore sint fusco. Alii à Cedar filio Ismaelis dictos trádunt Cedarenos. Ut ut sit, certum tentoria eorum fusca fuisse: ex quo simile apud Salomonem *Cant* 1.5 nec solum tentoria fusca erant, sed etiam ipso gens. Per *tentoria Cedar* meo animo significat ipsos Cedarenos, hoc primum, deinde Cedarenos voluit intelligi, non nomen proprium, sed homines improbos, & pravis moribus imbutos. Nigrum in metaphora idem quod pravum. *Hic niger est, hunc tu Romane caveto. Drus.* Prov. Class. 2. l. 3.

Verſ. 5. *In*, or *With the tents of Kedar.*] The Chaldee turneth it, Arabians, they dwelt in tents in the wilderneſs as ſhepherds.

Verſ. 7. *I peace.*] So the Hebrew, as if his ſpirit were transformed into peace. See the like phraſe, *Pſal.* 109.4.

PSAL. CXXI.

Verſe 1.

Tota hujus Psalmi oratio militaris est. Itaque existimo hoc carmen à Davide, aut aliquo vate scriptum in castris. Ejus autem summa est, A solo Deo opem expectandam, qui pro suorum salute perpetuo excubet. *Simeon de Muis.*

I *Lift up mine eyes unto the hills, from whence cometh my help.*] That is, towards *Sion*, or rather heaven, *Heb.* 9 24. This Pſalm ſeems to be written when he had warre with *Abſalom*, ſaith *Grotius.*

Canit unde auxilium sibi expectet, nimirùm à solo & cuncti-potente Deo: quem laudat fictorem cœlorum & terræ, quo refricata potentiæ ejus memoria, spem sibi efficacius confirmet. *Bucerus.*

Verſ. 2. *My help cometh from the Lord, which made heaven and earth.*] A ſpeech of contempt: Looks for help no other way.

Verſ. 3. *He will not ſuffer thy foot to be moved.*] *viz.* to thy ruine.

Verſ. 4. *Behold he that keepeth Iſrael ſhall neither ſlumber nor ſleep.*] *Non dormitabit, ac multo minus dormiet.* Bucer. Muis. He ſhall be ſo farre from ſleeping, that he ſhall not ſo much as ſlumber. The phraſe is taken from watchmen, who ſtand on wals in time of warre, to foreſee the approach of enemies and give warning, they may be treacherous or ſleepy; The Capitol of *Rome* had been taken by the *Gaules*, if the Geeſe had not been more waking than the watchmen of the walls.

Sententia est: umbra tua, & ad manum dextram tuam. Ad manum dextram esse dicitur, qui alicui præsto est, paratus ad eum juvandum, si opus sit. *Drus.* in Observat. Sac.

Verſ. 5. *The Lord is thy ſhade upon thy right hand.*] That is, protection, comfort and refreſhing from heat, *Iſa.* 25.4. & 4.6. *Num.* 14.9.

The French and we ſay, *ready at hand.*

Sunt qui vehementer istam interpretationem reprehendunt, luna urit per noctem. Siquidem luna frigore nocet non urit, quod caloris verbum est. Itaque emendabant ex Ebræo non feriet te, quod tam ad lunam quam ad solem pertinet; & rectè hi quidem, si nativam ac primigenium verbi Ebraici significationem spectemus, verum si ad sensum respicimus, plurimum non interest, hoc an illo modo locus Davidis transferatur. Nam quia non dissimilis vis caloris & frigoris, ideo urendi verbo utimur in frigore. Itaque poetarum nescio quis: Aut Borea, inquit, penetrabile frigus adurat. *Drusius* Observat. Sac. l. 7. c. 8. Vide *Vales.* de Sac. Philos. c. 71.

Verſ. 6. *The ſunne ſhall not ſmite thee by day, nor the moon by night.*] The ſtars have, in reference to the curſe, ſeverall noxious influences, they ſhall nouriſh and

cheriſh the Saints, they ſhall have benign influences on them.

The Sun and Moon being rulers of day and night, *Pſal.*136.8,9. imply all other things whatſoever; but this hath reference to Gods protection of *Iſrael* in the wilderneſs, *Exod.*13.21. *Iſa.*4.5. *Ainſw.*

In thoſe hot regions, as the heat of the day was intolerable: ſo the cold of the night was hurtfull. He means God would drive away all evils, at what time ſoever they came.

Verſ.8. *The Lord ſhall preſerve thy going out and coming in.*] That is, proſpers all thy actions at home and abroad, *Numb.*27.17. 1 *King.*3.7. 2 *Chron.*1.10. See *Deut.*28.6. 2 *Sam.*3.25. *Act.* 1.21. & 9.28. *Vita actiones Scriptura egreſſum & ingreſſum vocat.* Bucerus.

Thy going out.] To warre.

And coming in.] That is, returning into thine houſe, when the warre is ended. *Mun.*

PSAL. CXXII.

Verſe 6.

PRay for the peace of *Jeruſalem.*] The originall words have ſuch elegancy here, as (I think) all the Scripture cannot parallell this verſe. The words do ſo excellently anſwer one another in matchleſs Paranomaſie: It is in Engliſh unexpreſſible, *Shaaln Shelem Jeruſhalaim.* D. *Clerke.*

PSAL. CXXIII.

Verſe 2.

OUr eyes are upon the Lord our God.] For direction and protection.

Verſ.4. *Of thoſe that are at eaſe.*] Not taken for abſence of pain, ſuch as are drencht with pleaſure.

PSAL. CXXIV.

Verſe 3.

THen they had ſwallowed us up] or down, *quick.* A metaphor taken from ravenous beaſts that devour their prey ſo ſuddenly, that it ſeems to go quick down their throats. Garak. ea] Numb. 23. 21. Tanta tuno erat eorum rabies, ut niſi Deus adfuiſſet, nos quaſi feræ beſtiæ uno impetu vivos eſſent abſorpturi ac devoraturi. *Simeon de Muis.*

PSAL. CXXV.

Verſe 2.

AS the mountains are round about Jeruſalem, ſo the Lord is round about his people, from hence forth even for ever.] Heb. 13. 5. As the City *Jeruſalem* is every where compaſſed with mountains, ſo God compaſſeth and will for ever compaſs the Church.

Ut non cogitent quid mihi prodeſt quod juſtus ſum, ſi ſemper perſequantur me iniqui. *Hieron.*

Verſ. 3. *Leaſt the righteous put forth their hands unto iniquity.*] Noting, that if the godly ſhould be too much afflicted, they could not hold out, but would turn aſide to ſinfull courſes. See *Deut.* 20. 18.

Suis tortuoſitatibus. *Montanus.*

Verſ. 5. *As for ſuch as turn aſide unto their crooked waies.*] *Ainſworth* renders it, *crookednesſes*; it ſignifies to be crooked in his way, *ſerpentum more*, as *Numb.* 22. 23.

PSAL. CXXVI.

THis Pſalm was penned after their return from Captivity out of *Babylon*.

This Pſalm is divided into *Halelujahs* and *Hoſannahs*, Praiſes and Petitions.

Verſ. 1. *Zion*] The people of God, the Ark was there placed, and there God was worſhipt.

Senſus planus eſt, Poſtquam nos in patriam è Babylonia Deus reduxit, profectò nobis videbamur ſomniare: tantum fuit, & tam inopinatum bonum.

We were like them that dream.] That is, we, as it were, forgat what our ſtate and condition, but lately was; as a dreamer forgets how it was with him, did not know whether it was true or no, we were ſo amazed with the greatneſs of the deliverance.

Dreams are 1. Things unthought of. 2. Unlaboured for. 3. Of ſtrange things, *Jacob* of a ladder reaching to heaven; that a Heathen King (*Cyrus*) of his own accord, on a ſudden ſhould give them commiſſion to return out of *Babylon*, Ezra 1. 1. See *Luke* 24. 41. *Act.* 12. 9.

Dubitamus ferè de maximis gaudiis quaſi quæ fidem ſuperent. *Geneſ.* 47. 26. *Simeon de Muis.* Videbamur nobis præ lætitiæ magnitudine, non reipſa cernere eam fœlicitatem, *Act.* 12. 9. Bucerus. *Like unto them that are reſtored to health.* Chalam *ſignifies* convaluit, revixit, *Job* 39. 4. *Iſa.* 38. 16. *The ſame word is uſed of* Hezekiahs *recovery* *Men have not their lives filled with laughter after a bodily dream, but when after ſickneſs they are reſtored to health*; ſo Cajetan *and* Sanctius *interpret it.* Vide *Mayeri* Philol. Sac. & *Grotium.*

PSAL. CXXVII.

IT is a Pſalm concerning *Salomon*, whom *David* foreſaw to be his ſucceſſor, he is called *Jedidiah*, 2 Sam. 12. 25. that is, beloved of Jah, ſo here. *Verſ.* 2. *Jedid* his beloved or dearling, it hath reference to *Salomons* name.

For] nota affirmationis & certitudinis.

Verſ. 2. *For ſo he giveth his beloved ſleep.*] So, how is that? that is notwithſtanding all the hard labour and pains they take, yet the Lord giveth them ſleep, and ſleep makes them forget all their former labour.

The Hebrew word for ſleep, Shena, *is written with* ש, *a quiet dumb letter (otherwiſe then uſuall) to denote the more quietneſs.* Ainſw. Hoc eſt ſecuram omnium & cunctis bonis affluentem quietem, videtur Salomon ſeipſum ut hujus exemplum indicaſſe. Ei namque nec petenti quidem, nedum anxie laboranti, Deus tanta ſuppeditarat, ut nulli unquam fuerint qui potuiſſent fœlicitate ipſi conferri. Eum quoque Nathan vocavit Jedidiah, id eſt dilectum exiſtentis. Proinde videtur dicti hujus ſenſus eſſe: En ſic dabit cuivis dilecto ſuo Deus ſomnum, & dormienti cuncta affatim ſuppeditabit: ut videtis mihi dilecto ſuo nihil tale vel optanti, tam ſecurum ſomnum, id eſt omnium rerum ſecuriſſimam abundantiam donaſſe. *Bucerus* in loc.

Some

Some ſay it ſhould be tranſlated, For he rightly giveth his beloved ſleep, as the ſame Hebrew particle is uſed elſewhere, *Numb.*27.7.

He means not bodily ſleep, but a quieting of the ſoul in God: Some myſticall Divines ſpeak of *obdormitio animæ in Deo.*

PSAL. CXXVIII.

Verſe 2.

For thou ſhalt eat the labour of thine hands.] That is, the fruit of thy labours, or thou ſhalt take delight in the very labour it ſelf, as Chriſt ſaith, It was his meat and drink to do his Fathers will.

Vives honeſto labore partis, nemini ſupplex. *Grotius.* *i. e.* Cibum labore manuum tuarum partum. *Amama.* *That is, things got with labour according to the Law,* Gen.3.19. *Ainſw.*

Verſ.3. *Thy wife ſhall be as a fruitfull Vine by the ſides of thine houſe.*] The Vine tree brings forth liquor of the Vine, moſt profitable to nouriſh the body, and cheer the heart.

Secondly, Fruitfulneſs is commended in the Vine tree, ſo in women. 1. Not a wanderer abroad, as *Dinah*, but a houſe-wife. 2. In the houſe ſide, not the houſe top; ſhe is in thy ſide who was taken out of thy ſide. 3. The Vine is of a bending and yeelding nature, ſo ſhe muſt be flexible to her husband. 4. A Vine is an excellent ſhade againſt the ſchorching Sun, ſo ſhould ſhe refreſh her husband in his greateſt miſery.

Innuit honeſtam matronam ſe continere & raro prodire in publicum. *Druſ.* Prov. Claſſ.2.l.2. Tenue & præridum lignum habet vitis, quod ſeipſum nequit ſuſtentare, & dulcem tamen adeò ac ſuavem profert fructum: ſic uxor imbecille organum, nec ferè potens abſque præſidio mariti vivere, parit tamen elegantiſſimos filios. *Buceru.*

Thy children like Olive plants round about thy table.] He mentions here the Vine and the Olive, two of the beſt fruits, the one for cheering the heart, the other for cleering the face, *Pſal.* 104. 15. the one for ſweetneſs, the other for fatneſs, *Judg.* 9. 13. Chriſt himſelf is compared to theſe two trees, *John* 15. 1. *Rom.* 11. 24.

1. Numerous, round about.
2. Legitimate, one cannot graff any thing in an Olive, but the Olive.
3. Flouriſhing, that is alwaies green, *Pſal.*52.10.

That he ſaith, *about thy table*, he expreſſeth the delight which they bring to the Father, while many of them, and thoſe pretty ones, ſtand alwaies in his ſight.

Cur liberos hominis pii ſimiles facit plantis olearum? An quia oleæ perpetuò viret?

An potius reſpexit ad naturam oleæ, cui nulla arbor inſeri poteſt? ut ſignificet eos legitimos, non inſitivos aut ſpurios eſſe. *Druſ.* Prov. Claſſ.2. l.5. Liberos rectè facit ſimiles olivarum, non ſolum quia ſubmiſſionis atque obedientiæ ſymbolum eſt, ſed etiam quia pacis nuncias. *Martinus de Ros.* Sing. Vol.1. l.4. c.5.

Verſ.5. *The Lord ſhall bleſs thee out of Zion.*] That was Gods ſpeciall reſidence.

PSAL. CXXIX.

Verſe 8.

Neither do they which go by ſay, The bleſſing of the Lord be upon you; We bleſs you in the Name of the Lord.] Shewing evidently, that it was a good and commendable cuſtom of the people of God then, to crave Gods bleſſing on the corn, graſs or other fruits that they ſaw upon the earth, in theſe or the like words, God bleſs it, or God ſave it. Ruth 2.4.

PSAL. CXXX.

Verse 3.

Utique illud quis hic nullus est, *saith* Chrysostom.

IF *thou Lord shouldst mark iniquities: O Lord, who shall stand?*] That is, *rectus in curia.* It is the posture of those that would boldly defend their cause. *Surely that* [*who*] *is no body at all.*

Excubitores matutini attentè diem expectant, ut ab excubiarum labore leventur. Repetitio autem vocum in canticis suavitatem quandam habet. *Grotius.* Repetitione ingens desiderium exprimit. *Simeon de Muis.*

Verse 6. *My soul waiteth for the Lord, more then they which watch for the morning.*] As the weary Sentinell which is wet with the dews of the night, waits for the appearance of the morning, or as the Levites watched in the Temple when the morning would come, that they might be taken off from their work.

Verse 7. *With him is plenteous redemption.*] From all sinne, and all the consequences of it.

PSAL. CXXXI.

Verse 2.

Hoc est, non secus atque infans à lacte depulsus totus à cura matris pendet, de nulla re prorsus sollicitus. *Simeon de Muis.* Idem repetit, quasi dicerer, animus meus apud me quievit, nihil sollicitus, non secus atque infans à lacte depulsus. *Id. ib.*

AS *a childe that is weaned of his mother, my soul is even as a weaned childe.*] See *Isa.*32. That is, was carefull of nothing, as a weaned childe, and as he depends on his mothers care, so doth he commit the event to God, and wholly depend on him.

PSAL. CXXXII.

Verse 8.

God answers to this petition, vers. 14. *See* Num. 10. 35.

ARise, *O Lord, into thy rest, thou, and the Ark of thy strength.*] The royall Prophet having setled himself in his Kingdom, according to his own desire; and besides, having after many wandrings to and fro, at length brought back again the Ark unto *Jerusalem*, maketh here most zealous and devout prayers to God for the continuance of his favour both to the Church and Commonwealth committed to his Government.

That is, let them justly and holily administer their Priests office. See Job 29.40. Hoc est, justitiam deinceps perpetuo colant, & quasi vestem induant, ita ut illa omnium oculis pateat. *Simeon de Muis.*

Verse 9. *Let thy Priests be cloathed with righteousness.*] The Priests had linnen cloathes reaching down to their feet, so Christ our Highpriest, *Rev.*1.13. Linnen signifies righteousness in the Scripture, *Rev.* 17.8. To this *David* alludes here. To this petition here God answers, *v.*16. and to *Davids* petition, *v.*10. God answers, *v* 17. to the end of the Psalm.

Homines alii fructus sunt ventris, sed non solius ventris; sed ventris & lumborum, & renum. Ventris matrum, lumborum & renum, patrum, Christus solius ventris fructus est. *Muse.* Conc. 1ª de Nat.

Verse 11. *Of the fruit of thy body.*] Thy *womb* or *belly*, that is, thy children. *See* 2 *Sam.*7.12. This propheſie respecteth Christ, *Act.*2.30.

PSAL.

PSAL. CXXXIII.

Verſe 1.

Behold how good and how pleaſant it is.] How good, that is, how much would come to the perſons by it; by way of admiration, and how pleaſant!

Omne tulit punctum qui miſcuit utile dulci.

Some things are good which are not pleaſant, as afflictions, repentance, ſelf-deniall, rendring good for evil; ſome things pleaſant which are not good, as ſenſuall pleaſures; ſome things neither good nor pleaſant, as envy, deſpair, impatience; ſome things both good and pleaſant, as the happineſs in heaven.

Duo dicit bonum & jucundum. Bonum eſt Martyrium, ſed non eſt jucundum: habet enim ſupplicia & pœnas; & ſemper in cruciatibus dolor eſt, & utique debatur eſſe contrarium, bonum ſcilicet & jucundum uno ſermone conjunxit. *Hieron.* in loc.

in dolore non eſt jucunditas. Rurſum voluptas jucunda eſt. Hic ergo duo poſuit & quod ſibi vide

Verſ.2,3. He uſeth two compariſons anſwering to good and pleaſant; the ſecond verſe anſwering pleaſant, the third anſwering to good.

Verſ.2. *It is like the precious ointment upon the head, that ran down upon the beard, even Aarons beard, that went down to the skirts of his garments.*] It ſignifies that the ſpirituall oyl was firſt of all poured upon our Head Chriſt, and from thence conſequently derived to all his members.

Verſ.3. *As the dew of Hermon, and as the dew that deſcended upon the mountains of Zion, for there the Lord commanded the bleſſing, even life for evermore.*] *Hermon* was a very fruitfull hill, *inter paſcua celebratur.*

There] Where brethren dwell in unity.

Commanded] Appointed and ſent effectually. *See* Pſal.42.9.

Sicut ros Hermon qui deſcendit ſuper montes Sion.] Sic habent Græci & vulgata de verbo ad verbum ex Hebræo, ſed nullo ſenſu. Nimis enim mons Hermon à monte Sion remotus erat, ut ros de uno in alterum deſcendere potuit. Rectè ergo Kimchi ſupplet ellipſin, ſicut ros Hermon, & ſicut ros qui deſcendit in montes Sion. *Hulſius.*

PSAL. CXXXIV.

Verſe 3.

The Lord that made heaven and earth, bleſs thee out of Zion.] He doth not ſay, The Lord that made the earth, bleſs thee out of heaven, nor the Lord that made heaven, bleſs thee out of heaven, but bleſs thee out of *Zion*, as if he would teach us, that all bleſſings come as immediatly and primarily from heaven, ſo mediatly and ſecondarily from *Zion*, where the Temple ſtood.

The choiceſt mercies which God hath to communicate, are out of Zion, among his people joyned together in a way of worſhip. See *Pſal.* 128. 5.

PSAL. CXXXV.

Verſe 6.

Whatſoever the Lord pleaſed, that did he in heaven and in earth, in the ſeas, and all deep places.] A holy Miniſter ſaid, that Scripture did much content him; Such a thing pleaſed God, ſaid he, why ſhould it not pleaſe me.

PSAL. CXXXVI.

Verſe 10.

To him that ſmote Ægypt in their firſt-born.] Here are four particulars:

Ægypt] *The Ægyptians. See* Pſal.78. 43,51.

1. God hath judgements for a whole Nation, *Exod.*12.30.
2. God puniſheth his enemies in what is neereſt to them, *Zech.*12.10.
3. God proportions his judgements to mens ſins, *Exod.*1. they drowned the *Iſraelites* firſt-born.
4. This judgement brake *Pharaohs* heart.

Verſ.11. *And brought out Iſrael from among them*] The bondage of the *Iſraelites* was great,

* Vide *Athan. Kirch. Oedip. Ægypt.* Tom. 1. Syntag.3. c. 1,2,3,5,6,7.

1. In regard of their bodies, it is called an iron-fornace. *See* Exod.1.7,9.
2. In regard of their ſouls, great Idolatry; The *Ægyptians* worſhipt almoſt every thing,*the Crocodile, River, Ox, Herbs in the garden, *Rev.*11. *Rome* is called *Ægypt*, this was therefore a great deliverance.

Diſſectæ fuerunt aquæ in multas vias, juxta numerum tribuum, idque in medium Arcus rotundi. *Paul. Fag.* Pirk. Aboth.

Verſ.13. *To him which divided the Red Sea into parts.*] Or, *Diviſions.* By the Jews tradition, the Red Sea was parted into twelve ſeveral parts, for every of the twelve Tribes to goe thorow. But *Bucer* and *Munſ* miſlike that Interpretation.

Verſ.14. *And made Iſrael to paſſe thorow the midſt of it.*] He ſhews for whom this was done, *Iſrael*, Exod 14. 22,29. not the *Ægyptians*, Heb. 11. 29.

2. God gave *Iſrael* courage and faith to venture, *Heb.*11.

Excuſſit *Pharaonem*] id eſt, Præcipitavit. *Grotius.*

Verſ.15. *But overthrew.*] *Shook them off* in the original, as a man would ſhake a worm off his garment.

Ainſworth and *Grotius* render it *Shook off.* See *Exod.* 14.27.

PSAL. CXXXVII.

Verſe 6.

Si non prætulero luctum urbis *Jeruſalem* vel ſummo gaudio, quod mihi contingere poteſt. *Simeon de Muis.* Idem eſt atque ſi dixiſſet, omni lætitiæ prætulero luctum pro *Jeruſalem.* Bucerus.

Above my chief joy.] Heb. *The head of my joy.*

PSAL. CXXXVIII.

Verſe 1.

Coram Diis, alii enarrant *coram Angelis*, ut Græci, alii coram judicibus. Sed *neged Elohim* quod exponi poteſt, coram Deo, nonnunquam valet, *coram Arca* Deus pro Arca, ut in illo *Deus venit in caſtra coram Angelis*, ſenſus eſt inter ſanctos, ſive in cœtu piorum, ubi talis cœtus, ibi Angeli ſunt, Itaque Apoſtolus præcipit fœminis in Eccleſia ut velato capite ſint propter Angelos. Angeli enim ſemper interſunt, aut veriùs præſunt cœtibus hominum ſanctorum. Coram judicibus ita enarrat optimus inter Ebræos autor. Camius. Sic Deorum vocabulo uſus eſt idem *David*, Pſal.28.1. & ſic *Exod.*22.9. Ea tres expoſitiones: quarum una à me eſt, duæ ab aliis etiam notatæ fuerunt. Ex his quiſque eliget quam optimam eſſe putabit. *Druſ. Obſervat. Sac. l.9. c.23.* Vide *Sim. de Muis & Bucerum.*

Before the gods will I ſing praiſe unto thee.] The Kings and Princes of the earth, as *verſ.* 4. called gods, *Pſal.*82.1,6. before ſuch *David* uſed to confeſſe the Lord, *Pſal.*119.46.

Verſ.2.

Verſ.2. *For thou haſt magnified thy Word above all thy Name.*] The Name of God appears in his great work of Creation and Providence:

His Power, Soveraignty, Grace.

1. Becauſe there is more of God diſcovered in his Word then in his works.
2. He works greater things by his Word then by his works, converting the ſoul, and comforting afflicted conſciences.
3. Gives it authority over the conſcience.

PSAL. CXXXIX.

Verſe 3.

THou compaſſeſt my paths.] That is, markeſt me which way ſoever I goe.

Verſ. 13. *For thou haſt poſſeſſed my reins.*] That is, my ſecret cogitations, for the kidneys lie in a hid and ſecret place of the body, *Jer.*12.2.

Finxiſti eos, quare penitiſſimè cognoſcere eos vales. *Bucerus.*

Verſ. 14. *For I am fearfully and wonderfully made.*] Made, as it were, and compoſed altogether in wonders.

Mirificatus ſum mirabilibus operibus tuis. *Montanus.*

Verſ. 15. *My ſubſtance was not hid from thee, when I was made in ſecret, and curiouſly wrought in the loweſt parts of the earth.*] So he cals the womb; becauſe curious work-men, when they have ſome choice piece in hand, perfect it in private, and then bring it forth to light for men to gaze at.

Embroidered] *That is, Cunningly wrought with nerves, ſinews, veins, and variety of limbs. A ſimilitude taken from broidery worke.* Pſalm. 45.15.

Verſ.17. *How precious alſo are thy thoughts unto me.*] Some expound it of the thoughts he had of God, he valued nothing ſo much as high thoughts of him. *See* verſ. 18.

Some ſay he ſpeaks here of Gods providence

Others interpret it of Gods thoughts of him, comparing it with *Pſal.*40.5.

Verſ.22. *I hate them with perfect hatred.*] I hate the wicked, that is, ſo farre as wicked, *viz.* their practices and actions, not their perſons.

Vide *Thom.* 2da, 2dæ. *Qu.* 34. *Art.* 1. & 2. *Auguſt* in loc. & *Matth.* 5.44

Verſ 24. *And lead me in the way everlaſting.*] That is, lead me by heavenly light in my whole life, the way of my age.

In viam ſæculi He means continuum vitæ curium.

PSAL. CXL.

Verſe 3.

ADders poiſon, or the poiſon of Aſpes is under their lips.] See *Pſal.*14.1,2,3. *Rom.* 3.15. that is, the words which come from their lips, are more hurtfull than the poiſon of Aſps.

Aſpis ab aſpergendo dicitur. *Iſidor.* Etym.

The Aſp hath his name from his nature, which is diſperſive. Pliny *writes, That when a man is bitten of an Aſp, it ſeems at firſt to tickle and delight him, but ere long it diſperſeth the poiſon throughout all the veins.*

Verſ. 11. *Let not an evil ſpeaker be eſtabliſhed in the earth.*] Heb. *A man of tongue*, that is, a pratler or evil ſpeaker, that hath tongue at will to uſe and abuſe.

Iſh laſhon. *Vulg.* vir linguoſus. *Jun.* Vir maledicus.

Evil ſhall hunt the violent man to overthrow him] The evil of ſinne. 2. Of puniſhment. 3. Satan.

Hunt.] *As a Blood hound follows the ſcent till it overtakes.*

There are four things in hunting.

1. A great deal of Induſtry.

2.Art.

2. Art.
3. Pleaſure.
4. That the creature taken may be deſtroyed.

PSAL. CXLI.

Verſe 3.

Mors & vita in manibus linguæ. *Hieron.*

SEt a watch (O Lord) before my mouth.] Or, *Ward, cuſtody,* to keep me from ſpeaking amiſſe.

Senſus eſt, quod quemadmodum arces muniuntur, validis portis, & præterea vigilum cuſtodiâ, ſicque defunduntur à vi hoſtili, ita Deus os ſuum validâ veluti porta communiat, ne quod verbum, quaſi transfuga aliquis, inde elabatur, quo hoſtibus ſuis prodatur. *Capel.* Critic. Sac. l.4. c.13.

The Chaldee expoundeth it, of their ſongs at banquets. See Pſal. 74.6. Magna eſt ira Dei quando non nobis iraſcitur, *Hieron.* in loc.

Verſ.4. *Let me not eat of their dainties.*] Some underſtand it of their ſins. Others of their flatteries, they will flatter thee in a way of ſin.

Verſ.5. *Let the righteous ſmite me.*] Or, *Hammer me,* the ſame word with that which is ſpoken of *Jael* when ſhe ſlew *Siſera,* Judg.5.26. with a deſerved cenſure, as if he had ſaid, If I have done amiſſe, let me hear of it, yea, let me ſmart for it by a faithfull reproof.

Magis amat objurgatorem ſanantem, quam adulatorem ungentem caput. *Auguſt.* Epiſt. 8.

It ſhall be an excellent oyl.] As oyl for my head, to annoint my head with, or head-oyl, moſt excellent oyl, as *Cant.*4.14. & *Ezek.*27.22.

PSAL. CXLII.

Verſe 4.

See Pſa.73.23.

I Looked on my right hand.] A Scripture very remarkable.

The right-hand is the great inſtrument of action, therefore aſſiſtance given is ſaid to come on the right-hand.

PSAL. CXLIII.

Verſ. 4.

MY heart within me is deſolate.] Laid waſte or become a wilderneſſe. The word in *Hithpael* ſignifies to lay ones ſelf waſte, void of comfort.

Sicut terra ſine aqua ſitit, & quærit imbrem: ita & anima mea deſiderat, & ſitit te Deum ſuum. *Hieron.* in loc.

Verſ 6. *As a thirſty Land.*] As in a dry Land parcht with the heat of the Sun, there is a great want of moiſture, ſo in our ſouls muſt be retained a ſenſe of the want of the graces of God, with an hearty ſorrow of our want, we muſt feel our ſelves even dried and parched with the heat of Gods wrath due unto our ſinnes, untill the ſweet waters flowing from the Sanctuary have graciouſly refreſhed us.

2. As a dry Land parched with drought gapeth and openeth it ſelf wide, as if it would ſwallow up the Clouds, for rain: So muſt our hearts preſerve within them an earneſt appetite, and inſatiable deſire after Chriſt and his merits.

Verſ.10. *Lead me into the Land of uprightneſſe.*] Some expound it of heaven, both the uprightneſſe in this life and heaven.

PSAL.CXLIV.

PSAL. CXLIV.

Verſe 1.

WHich teacheth my hands to warre, and my fingers to fight.] That is, gave him that skill, courage and ſucceſſe in the warre, that he got a compleat victory.

Verſ.4. *Man is like to vanity.*] *Adam damah la hebel, Adam* is like to *Habel* man to vanity. *Adam* the earthly man, what poſſeſſion (*Kyman*) ſoever he gat, all is *Habel* vanity. *Broughton* of the firſt ten Fathers.

Adam *is as* Abel, *or* Abels *mate, for to the name of the two Patriarchs there is an alluſion in the original.*

Verſ. 8. *Their right-hand is a right-hand of falſhood.*] Either referre it to their oaths to God, ſo *Glaſſius.* When they ſware to him, they uſed to lift up their right-hand, *Revel.*10.5. Or their Covenant with men, their manner was to give the right-hand when they made a Covenant, *Ezek.*17.8. men whom neither oath to God, nor their Covenant with men would hold.

Verſ.11. *Deliver me from the hand of ſtrange children.*] The Jews.

Ingenium reſpiciens non originem. Ut ſimilitudo templi, id eſt, valde ornatæ, ut amari ſolet à gentilibus idolum quod præcipue colitur in templo illorum. *Menoc.* de Repub. Heb. *l.*4 *c.*1.

Verſ.12. *May be as corner ſtones poliſhed after the ſimilitude of a palace.*] Or, *Templi*, ſo the LXX.

Verſ.13. *Affording all manner of ſtore.*] The Chaldee Paraphraſt paraphraſeth it *ab anno in annum*, from one year to another. *Ainſworth* renders it from meat to meat, or from ſort to ſort, that is, all ſorts and ſtore of victuals.

Verſ.15. *Happy is that people that is in ſuch a caſe: yea happy is that people, whoſe God is the Lord.*]

David having prayed for many temporal bleſſings in the behalf of his people, from *verſ.*12. to this verſe, at length he windeth up all indeed with this *Epiphoneema* or concluſion, *Bleſſed be the people that are in ſuch a caſe:* but preſently comes with an *Epanorthoſis*, or a correcting of his former ſpeech, *Yea rather happy is that people whoſe God is the Lord*; As if he had ſaid, that indeed is a thing to happineſſe in ſome kinde, but nothing to this, that is but temporal, this eternal.

Sine ſummo bono nil bonum.

The Lord is ſaid to be his peoples God two wayes:

1. Spiritually, when he takes them into Covenant with himſelf.
2. Viſibly, when he takes them into Church-fellowſhip, ſo he was the God of *Iſrael.*

Bleſſednoſſes, all manner of bleſſedneſs lies in this.

PSAL. CXLV.

Verſe 9.

AND his tender mercies are over all his works.] There is no work of his hands which receiveth not from him ſome mercy.

See Lam.3.22.

Verſ.10. *All thy works praiſe thee, O Lord: and the Saints ſhall bleſſe thee.*] To bleſſe and praiſe differ, praiſe declareth his excellency, bleſſe, that is, acknowledge his benefits.

Verſ.18. *The Lord is nigh unto all them that call upon him, to all that call upon him in truth.*] Which intimates,

1. That there is a calling upon God, and not in truth.
2. That there is no loſſe of a prayer which is made in truth, for God is near.

In truth.] That is, in faith and confidence, that they ſhall obtain the thing which they pray for.

PSAL. CXLVI.

Verſe 2.

WHile I live, will I praiſe the Lord: I will ſing praiſes unto my God, while I have any being.] There is no phraſe more uſual in the Pſalms then to ſing forth praiſes unto God, and it is not uſed without a ſpecial emphaſis. For it is one thing to praiſe, and another to ſing praiſes, as this verſe ſheweth. This is to publiſh, to declare, to ſpeak of abundantly, to utter the memory of Gods great goodneſſe, that one generation may derive praiſes unto another, as the expreſſions are *Pſal.*145.4,7.

Verſ.3. *Put not your truſt in Princes, nor in the ſonne of man, in whom there is no help.*]

There are two reaſons why *David* inſtanceth in Princes:

1. Becauſe all are apt to idolize men in power, *Regis ad exemplum*, &c.
2. Becauſe *David* himſelf had been miſerably deceived, he truſted much in the Courtiers of *Saul* and *Jonathan*. It is applicable to all ſorts of men, therefore it is added, *Nor in the ſon of man.*

PSAL. CXLVII.

HAllelujah.] That is, *Praiſe ye Jah.* See *Pſal.*135.1.

Verſ.1. *Praiſe ye the Lord: for it is good to ſing praiſes unto our God: for it is pleaſant, and praiſe is comely.*] There are good things which are not pleaſant, as afflictions, *Heb.*12.11. There are pleaſant things which yet are not comely, as fooliſh jeſting, *Eph.*5.4. but ſinging of Pſalms is good, pleaſant and comely. Good in its own nature, pleaſant to the hearers, and comely to the uſer.

Pſalmus iſte non ſolum in titulo, ſed & exordio Pſalmi habet *Hallelujah.* Ubi autem dicitur *Laudate Dominum* in Hebræo dicitur *Halleluja.* Hieron. *in loc.*

Verſ.10. *He taketh no pleaſure in the legs of a man.*] Either becauſe the ſtrength of a man lies there, or his agility is manifeſted there.

See Pſal.33.16 Any indowments of a man that are not grace, as the oppoſition makes manifeſt, *verſ.*11.

Verſ. 11. *The Lord taketh pleaſure in them that fear him.*] In their perſons and ſervices.

Melius eſt unum timere, ut plures non timeas: quam plures timere, ut unum non timeas. *Hieron.*

Verſ. 13. *For he hath ſtrengthened the barres of thy Gates.*] Againſt enemies.

Quinque verſus continui pulcherrimâ aliquâ alluſione inſignes ſinguli, primus iſtorum, *v.* ſc. 13. *Caſaub.* de lingua Hebraica.

1. Propter albedinem, *The whiteneſs of it,* Pſal. 51. 7. Iſa. 1.16. Verſ. 16. *He giveth ſnow like wool.*] Not only becauſe of the likeneſſe in colour, but alſo becauſe it warmeth the ground, and preſerveth the corn that is ſown, *Qui dat nivem candidam ſicut lanam.* Chaldæus.

2. Propter utilitatem, *For the benefit and warmth of it to the earth.*

PSAL. CXLVIII.

PSAL. CXLVIII.

Verſe 4.

PRaiſe him ye heavens of heavens: and ye waters that be above the heavens.] *Heavens of heavens.*] That is, the higheſt heavens.

Ye waters that be above the heavens.] That is, the clouds praiſe him, as they are the wonderfull work of God, and give men matter to praiſe him.

Plures Cœlos dicimus Apoſtolus uſque ad tertium Cœlum raptum ſe eſſe dicit. *Hieron.* Infimi Cœli, viz. Aër in quo ſpiramus, ut ſervus ſervorum eſt infimus & abjectiſſimus ſervus. *Foord.* in loc.

Verſ. 11. *Kings of the earth, and all people: Princes, and all Judges of the earth.*

12. *Both young men and maidens, old men and children.*] He invites all men of every condition, age and ſex, leſt any ſhould think himſelf exempt from this duty.

Ut omnes homines comprehendat, tres differentias enumerat poteſtatis, ſexus & ætatis: omnes igitur ſive principes, ſive privati, ſive viri, ſive fœminæ, ſive ſenes, ſive adoleſcentes laudent nomen Domini. *Bellarm.* in loc. *Cajet.* & *Caribuſianus.*

PSAL. CXLIX.

Verſe 6.

LEt the high praiſes of God be in their mouth.] When God puts forth high acts of grace, he expects high praiſes.

Verſ. 9. *To execute upon them the judgement written.*] In the book of God the Lord hath declared againſt ſome enemies, as *Amalek* and the Antichriſtian party.

See 1 Cor. 4. 6. Revel. 12, 28. *Hoc eſt*, Sumendo de iis omnibus ſupplicium, de quo ſcriptum eſt, *Deut.* 32. 41. *Simeon de Muh.*

PSAL. CL.

Verſe 2.

ACcording to his excellent greatneſſe.] So we reade, but the Hebrew and Greek according to the multitude of his greatneſſe, and ſo *Ainſworth.*

Secundum amplitudinem maximam ejus. *Tremel.* Secundum multitudinem magnitudinis ejus. *Vulg. Lat.*

Verſ. 4. *Organ.*] Or, *The Organon*, as the Greek tranſlateth it: The Hebrew name ſignifieth a lovely (or delightfull) inſtrument: It is one of the ancienteſt of the world, invented by *Jubal*, Gen. 4. 23. and an inſtrument of joy, *Job* 21. 12. & 30. 31.

Memorat Organa Muſica plura quam ullo alio Pſalmo: quo ipſo quoque ſignificat, ſe ad plenioren nos hîc laudem Dei provocare. *Bucerus.*

ANNOTATIONS
Upon the Book of
PROVERBS.

CHAP. I.

THE Book of *Proverbs* is compared to a great heap of gold Rings, rich and orient severally, and every one shining with a distinct sense by it self: but other Contexts of holy Writ to gold-chains, so interwoven and enlinked together, that they must be illightned and receive mutual illustration one from another. *Bolton* on *Prov.* 18.14.

It is without question that *Salomon* was the Author of this Book, 1 *King*.4.32.

Three Books of Scripture are *Salomons*, *Proverbs*, *Ecclesiastes*, *Canticles*. The *Proverbs* set out true wisdom; *Ecclesiastes*, worldly vanity; *Canticles*, heavenly love.

Videtur hic liber esse ἐκλογὴ optimarum sententiarum ex plurimis qui ante *Salomonem* fuere scriptoribus, quales ἐκλογὰς multi Imperatorum Constantinopolitanorum conscribi in suos usus fecere. Sunt autem quæ hîc sunt ἠθικὰ omnia, pertinentia aut ad morum, aut ad prudentiæ præcepta, sic tamen ut hæc & illa semper ad Dei cultum respiciant: quæ virtus cæteras omnes ex se parit: Neglecta multis gentibus: Maximi autem facta ab Hebræis sapientibus, ut in *Josepho* notatum est *Grotius*. Parabola est dictum quoddam ænigmaticum quo diversæ res inter se conferuntur. Cujusmodi sunt illæ *Salomonis*. Hujusmodi Parabolis pleni sunt libri Hebræorum, Syrorum, Arabum, Æthiopum. *Kirch*. Oedip. Ægypt. Tom. 2. par. 1. c. 5.

Vers. 4. *The simple.*] *Jerom* reads it a child, *Junius* fools, because both children and fools are simple.

Vers. 7. *The fear of the Lord is the beginning of wisdom.*] Filial fear, a fear of reverence, *Mal.* 3.16. The word signifies as well *caput* or *principatum*, the head or top of wisdom.

Vers. 8. *My Sonne.*] *Salomon* repeating this Title twenty three times hath it ever in this form *Fili mi*, my son. One main end of writing this Book was to instruct young ones.

Vers. 12. *Let us swallow them up alive as the grave.*] As wilde beasts devour their prey, at a morsel. *Ralph Bains* saith, he seems to allude to the History of *Dathan*

Existimem Metaphoram esse à carnibus quæ crudæ & integræ devorantur. Sed si cui hoc non probetur, ei per me licet, ut ita locum *Salomonis* enarret: Deglutiamus eos viventes & integros: Viventes, i. valentes. *Drusius* in Observat. Sac. Vide *Geierum* in loc.

and

and *Abiram*, whom the earth opened and ſwallowed up quick; but Mr *Taylor* diſlikes this; for thieves (ſaith he) would not willingly mention ſuch a judgement.

Verſ. 20. *Wiſdom crieth without.*] Heb. *Wiſdoms*, that is, *Summa Sapientia*. *Junius*. Becauſe it is the moſt excellent wildom, divine, heavenly wiſdom, which teacheth us how to attain eternal life.

See Chap. 9. 1. Hebræi increatam illam Sapientiam vocant *Chocmoth* in plurali numero *Sapientiæ*, id eſt, unaquæque ex ſapientiis, unaquæque ſapientia. *Mercerus*

Crieth.] The word ſignifies a ſtrong cry, ſuch a one as Souldiers uſe to ſend forth in the beginning of a battel, or after a victory.

Simplicity is oppoſed, 1. *To craft.* 2. *To heavenly or true wiſdom, ſo here.*

Verſ. 22. *How long ye ſimple ones will ye love ſimplicity.*] Simple ſometimes ſignifies one that is plain hearted, ſincere; and ſimplicity, ſingleneſſe and integrity of heart; here taken in the worſt ſenſe, fools love folly, that is ſinne.

That is, Never ſtrive to better your knowledge in things which may do you moſt good, but ſuffer your ſelves to be abuſed in that which will overthrow and ſhame you.

And fooles hate knowledge.] Sinfull fools will not be at coſt and pains to get it.

Riſus Dei longe gravior eſt ira Dei, quod Deus loquitur cum riſu tu legas cum luctu. *Auguſt.*

Verſ. 26. *I alſo will laugh at your calamity, I will mock when your fear cometh.*] God delights not in it with a will terminated in their deſtruction, but as an occaſion to exerciſe his juſtice.

Gods laughter is more to be feared than his anger, Pſal. 2. 4. *He will Laugh his enemies to ſcorn, and then break them to pieces.*

Verſ. 31. *Therefore ſhall they eat the fruit of their own way, and be filled with their own devices.*] A metaphor taken from thoſe which have ſurfeted on ſweet morſels, when they feel the griping of their bowels, they have enough of it. From Husbandmen, ſaith *Baynes*.

Mr *Taylor* ſaith, there is a metaphor from meats, in the word eat; a metaphor from trees, in the word fruit; and a metaphor from travellers, in the word way.

Verſ. 32. *For the turning away of the ſimple ſhall ſlay them.*] By making them to neglect duty, and provoke God againſt them.

CHAP. II.

Verſe 1.

Hebræi referunt ad jugem præceptorum memoriam, hoc quod dicit abſcondes tecum, vel apud te. *Baynus* in loc. Vide *Geierum* in loc.

And hide my Commandments with thee.] That is, Have them alwayes about thee, that ſo when ever there is any need thou maiſt have the promiſes and counſels at hand.

Verſ. 3. *Yea, if thou crieſt after knowledge.*] Lifteſt up thy voice, *Synecd. generis*, If thou pray *after knowledge*, or *for knowledge*, as it is tranſlated in the end of the verſe for *underſtanding*. And that is nearer to the Hebrew Text.

Nil aliud eſt, quàm miſeriis continuiſque votis, hanc ſapientiæ illuminationem, ab omnis ſapientiæ fonte Deo, exoptare, ac continuis quaſi clamoribus accerſere, 1 *Reg.* 3. 6. *Geierus.*

And lifteſt up thy voice.] Heb. *Giveſt*, or *uttereſt thy voice.*
If thou crieſt.] There is the prayer.
If thou ſeekeſt.] Ver. 4. there is the endeavour.

Then

Then ſhalt thou underſtand the fear of the Lord.] Verſ. 5. There is the bleſſing.

Verſ. 6. *For the Lord giveth wiſdom.*] As if he ſhould ſay, it comes not out of the mouth of the excelleteſt man, that thou canſt hear; it comes from the Lord only, and therefore thou muſt ſeek to him for it.

Verſ. 11. *Diſcretion ſhall preſerve thee, underſtanding ſhall keep thee.*]

Diſcretion imports a carefull examining things in the minde before we do them, that we may avoid evil.

Chamar *is an exact obſervation.*

Shall preſerve thee.] As a Buckler keeps from wounds: or as a guard, which Princes are wont to have about them, for the ſafety of their perſons.

Natſar *ſignifies to keep as a watchman by wiſdome, and as a guard by power, thou ſhalt not be overthrown by power or policy.*

The ſame benefit is twice inculcated.

Verſ. 16. *From the ſtranger which flattereth with her words.*] Heb. *Which maketh her words ſmooth.* See *Pſal.* 55. 21.

Nittzal, Eſt tutto ſe eripere, *To ſteale himſelfe out of her hands, who keepeth him ſo in fetters.*

Verſ. 17. *And forgetteth the Covenant of her God.*] That is of marriage, of which God is the author, and whoſe name was or ought to have been invocated in the match making.

The Hebrew word tranſlated *Covenant*, comes from a word which ſignifies to *chooſe*. It is an agreement between two chooſing one another, and tying themſelves by Covenant one to another upon ſuch terms as both parties like.

Beriih. Ezek. 16. 60. Mal. 2. 14.

Verſ. 19. *None that go unto her, return again.*] That is, very few, ſo few, *Ut quaſi nulli videantur, Lavater. David* repented of adultery. The ſtrumpets houſe is like the Lions den.

Becauſe his body rules over his ſoul. De interitu *Mercerus.*

magis æterno quàm externa morte, quam tamen ſæpe ſibi adulteri accerſunt, loquitur.

Omnia te adverſum ſpectantia veſtigia. nulla retrorſum.

That go unto her.] A modeſt expreſſion of a ſecret or foul action, frequent in Scripture, *Gen* 29. 23. *Pſal.* 51. *tit.*

Neither take they hold of the paths of life.] Which lead to eternal life.

CHAP. III.

Verſe 5.

Lean not unto thine own underſtanding.] A metaphor from one that leans on a ſtaff to ſupport him from falling. Preſume not upon thine own wit. Truſt not to it.

Verſ. 11. *My Sonne, deſpiſe not the chaſtening of the Lord, neither be weary of his correction.*] It ſhould not be ſlighted, neither ſhould we faint under it.

Verſ. 14. *For the merchandize of it is better than the merchandize of ſilver, and the gain thereof than fine gold.*

15. *She is more precious than rubies: and all the things thou canſt deſire, are not to be compared unto her.*]

It is ſpoken of Chriſt, and the trading for him in the Ordinances, thoſe wayes of worſhip which he hath appointed.

Wiſdom, that is, grace. *Merchandize*, that is, trading for it in Ordinances, to know what returns and incomes you have.

The Hebrew word ſignifies a going about, or compaſſing of Sea or Land to get wiſdome, as Merchants doe for gain. Impiger, &c.

Than

Than fine gold.] The word comes from cutting in the Original, either becauſe gold is, as it were, cut out of the earth at firſt; or elſe becauſe after it is purified by the fire it is cut to make rings or coin.

Ambabus manibus ſapientia hominibus bona largitur. *Grotius.*

Verſ. 16. *Length of dayes is in her right-hand: and in her left-hand riches and honour.*] The Heathens reckoned upon their left-hand, untill they came to a hundred years, and then they began to reckon upon their right hand, as appears by that of *Juvenal*,

Et dextrâ computat annos,

ſpeaking of one above a hundred years old.

Long life is firſt promiſed, becauſe it is the principal; riches and honour but acceſſories. Therefore alſo it is ſaid to be in the right hand, as the principal gift ſhe hath to beſtow.

Salomons meaning is, that wiſdom ſhould make them to live a long age, even to a hundred years, ſo ſome expound it.

The Hebrew word for *Honour* comes from a word which ſignifies to be heavy or weighty; for honour, as it riſeth from the weight of good qualities in men, ſo it addes weight to mens perſons, and makes them of greater account than others.

It is an alluſion (ſaith Mercer*) to the tree of life in Paradiſe,* Gen. 2.9. *which was a figure to* Adam, *that he ſhould live for ever, and that in health, ſtrength and comfort upon earth, if he ſinned not, So wiſdome reſtores us to that we loſt in* Adam, *eternal life, but in a better place in heaven.* Arbor vitæ in Paradiſo non à morte tantùm, ſed & à morbis ſervabat. *Grotius*

Verſ. 18. *She is a tree of life to them that lay hold upon her.*] See *Chap.* 15. 4. & 11. 30. Partly, becauſe it is planted by God immediatly, but chiefly becauſe of its perfect ſupply of all wants, *Revel.* 22. 2. ſpeaks of wiſdom, that is, grace, meat and medicine. *Life* is in the Dual Number, there is a life here, and a life in heaven.

To them that lay hold upon her.] The word ſignifies a faſt laying hold on a thing as ones own, and as not willing to let it go.

Non equidem quod illetuo jure hoc vendicare poſſit, ſed quod nos hoc tanquam debitum ſolvere debeamus, cum ſicut charitatem omnibus debemus, *Rom.* 13. 8. ſic & charitatis fructus. *Cartw.* in loc.

Verſ. 27. *Withhold not good from them to whom it is due.*] Heb. *From the maſters thereof.* He makes the Chriſtian neighbour who is in neceſſity an owner, even one that hath good right and title to our goods according to our ability.

Verſ. 29. *Deviſe not evil againſt thy Neighbour.*] In the Hebrew it is *Al tacharoſh, Noli arare mendacium,* Plow not a lie, a ſpeech borrowed from husbandry, as the Husbandman ploweth up the ground, and ſearcheth into the earth with his Plowſhare, ſo doth a wicked man plot miſchief in his minde.

Seeing he dwelleth ſecurely by thee.] Meaning that he feareth none evil from thee, ſeeing he hath done none.

Verſ. 32. *For the froward is abomination to the Lord.*] The Hebrew word ſignifies a thing which offends the ſenſes, from which men turn away ears, eyes, noſe; it ſhews Gods utter diſlike of the ungodly. *See* Exod. 8. 26.

But his ſecret is with the righteous.] The ſecret of his love, providence, counſel, *Pſal.* 25. 14. *John* 15. 15.

Baſe fellows. Vide *Jun.* in append. paral. 3 *Jacob.* 4. 6.

Verſ. 34. *Surely he ſcorneth the ſcorners.*] *Jerom* and the *Septuagint* tranſlate it the proud, ſo do *James* and *Peter* quoting this place. See the later part of the verſe.

See Gen. 42. 23

The original word here uſed, may ſeem to have a reference unto a ſpeaking by an Interpreter, and then we may conceive the word here, to ſet forth the haughty carriage of the prond, who ſcorn to ſpeak by themſelves to others, but do it by an Interpreter, by ſome other body.

CHAP. IV.

CHAP. IV.

Verſe 3.

Tender and only beloved in the ſight of my mother.] That is, I was her beſt beloved Son, for *Bathſheba* had four ſons, 1 *Chron.* 3.5. This word is uſed of very dear ſons, as of *Iſaac*, Gen. 22.2, 12, 16.

See Weems *his Chriſtian Synagogue*, p. 33.

Ita Meſſiam vocari putat. *Galatinus* l. 3. de Arcan. Cathol. verit. c. 22. Idque ob immenſam pietatis & clementiæ ſuæ teneritudinem. Sed de ſeipſo *Salomon* loquitur; ponit enim ille ſe exemplar doctrinæ inſtitutionis & obedientiæ, & unicum ſe vocat, hoc eſt, unicè dilectum, nam alioqui plures fuerint filii *Davidis* ex eadem matre, ut ex 1 Paral. 3. 5. apparet, *Glaſſius*.

Verſ. 4. *Let thine heart retain my words.*] The words are borrowed from Husbandmen, as Husbandmen put ſtayes to the trees which they plant. So the precepts of the Father ſtay and uphold the childe.

Verſ. 4. *Wiſdom is the principal thing.*] *Reſhith* beginning, ſo *Tremel.*

Get] *Kanah* ſignifies to get a thing as a mans own poſſeſſion, ſo as to have a peculiar intereſt in it.

Wiſdom.] Wiſdom in this book ſignifies two things: 1. Chriſt, *Prov.* 8. 2. Grace, eſpecially ſpiritual underſtanding. Grace is the principal thing.

The principality of grace lies in ſix things:

1. It makes a man conformable to God.
2. Brings one into Communion with him, *Zech* 3. 7.
3. Fits a man for the ſervice of God, *Dan.* 1. 4. *Iſa.* 6. 8.
4. Turns all things into a bleſſing, *Mal.* 2. 2.
5. Fils the ſoul with all ſpiritual excellencies.
6. Preſerves one from all evils, *Prov.* 2. 11, 12.

And with all thy getting.] Heb. In all thy getting, *get underſtanding.*

Verſ. 13. *Take faſt hold of inſtruction.*] The word ſignifies to lay hold with ſtrength, as men that are in peril of drowning, they will lay hold ſo faſt upon a thing, that their hands may be ſooner broken then looſed. Vide *Gcierum* in loc.

Verſ. 14. *Enter not into the path of the wicked, and go not in the way of evil men.*

15. *Avoid it, paſſe not by it, turn from it, and paſſe away.*]

Iteration of the ſame ſenſe in variety of phraſe argueth the neceſſity of the duty, and earneſtneſſe of the divine Pen-man to perſwade.

Verſ. 17. *For they eat the bread of wickedneſſe, and drink the wine of violence.*] That is, they eat bread and drink wine gotten by wickedneſſe and violence.

Verſ. 18. *But the path of the juſt is as the ſhining light.*] See *Chap.* 10. 29.

Verſ. 19. *They know not at what they ſtumble.*] That is, they cannot imagine how ſoon they ſhall fall. 2. They know not what it is that makes them fall.

Verſ. 21. *Let them not depart from thine eyes.*] That is, reade them continually,

Keep them in the midſt of thine heart] The heart is the center of the body, about the midſt of it, lay them up where they may be ſafe and ready at hand for continual uſe.

Verſ. 23. *Keep thy heart with all diligence,*] With all keeping, or above all keeping, look to that above every thing.

Heart is taken in a ſpiritual ſenſe, ſo it ſignifies the underſtanding, will, conſcience, memory, affections, thoughts, here the will. It is a metaphor taken from a Spring, keep the Spring-head carefully, becauſe all the water runs out there; Not while it is in its natural condition, but the heart which is already ſanctified.

Keep.] The Hebrew word is applied to three ſorts of keeping:

1. Or a priſon, as that to which *Joſeph* was committed, Keep it as a priſon.
2. Of a beſieged City, ſo *Hab.*
3. As the Prieſts and Levites which were intruſted with the holy things

of God, looked to their charge with all diligence.

For out of it are the issues of life] All the streams of thy life flow from this, refers to the heart.

Vers.24. *Perverse lips put far from thee*] Heb. *Perverse, crooked*, or *froward.*

Vers.25 *Look straight before thee.*] To duty as the means, and to the end too, that is, Let your minds be intent on what ever you do, opposite to expression, *Prov.* 17. 24.

Metaphora ab iis sumpta videtur, qui aratrum ducentes rectà illud aspiciunt, tantum abest ut respectent. *Cartw.* in loc.

CHAP. V.

Verse 4.

Id est, Eorum qui eam sequuntur. *Mercerus.*

BUt *her end is bitter as Wormwood.*] The end which she brings others to.

Sperne voluptates, nocet empta dolore voluptas.

Meretricem intelligit quæ crudelis est. *Mercerus.*

Vers.9. *And thy years unto the cruel.*] Thy young years, and better part of thy age. *Aczar* properly signifies cruel, only *Deut.* 32.33. it is added as an epithete to the poison of Asps.

Vers. 11. *And thou mourn at the last when thy flesh and thy body are consumed.*] He mourneth when all is spent. In the Original it is *Nahamta Babharithecha*, which properly signifies to roar as the Lions doe when they are hungry, *Prov.* 28. 15.

Vers. 14. *I was almost in all evil, in the midst of the Congregation and Assembly*] That is, sin had that power in me that when I came into the presence of God, the society of the Saints, these kept not my corruptions under.

Amœna uxor cerva & capreæ vocabatur, quod hæc animantia regibus olim in deliciis essent: vel quòd amor cervi erga cervam, item capreæ maris erga fœminam singularis memoretur. Notatum quoque hæc animalia felle carere. *Drus.* Prov. Class. 2. lib. 4. Vide *Mercerum, Bainum* in loc. & *Cartw.* in loc.

Vers.19. *Let her be as the loving Hinde and pleasant Roe, let her breasts satisfie thee at all times, and be thou ravisht always with her love.*] Note both the metaphors and the hyperbole, which are used to set forth the Husbands delight in his wife. Hinde and Roe are the females of an Hart and a Row-buck. It is noted of the Hart and Row-buck, that of all other beasts they are most inamoured with their mates. The former is termed the loving Hinde, or word for word a Hinde of loves; The later a pleasant Roe, or Roe of favour, that is, exceedingly loved and favoured.

Let her breasts satisfie thee at all times.] *Inebrient te*, Heb. *Let them make thee drunk.*

Be thou ravished with her love] Word for word, *Erre thou in her love*, or, *Thou shalt erre in her love.* Ravishment in carnal matters is sinfull. The Scripture allows no excesse in affection, it only notes a lesser evil, rather than lose thy self in the imbraces of an harlot. *Vide Capel.* Critic. Sac. *l.* 6. *c.* 4.

This implies two things:

1. So far to exceed in love as to make a man to oversee some such blemishes in his wife, as others would soon espy.

Or else secondly, to count them no blemishes, delighting in her never a whit the lesse for them.

Vers.20. *And why wilt thou, my Sonne, be ravisht with a strange woman, and imbrace the bosome of a stranger.*] As if he had said, Sure enough, if thou do not love thy wife, thou wilt look after harlots, or at least art in danger to do it, but if thou love thy wife truly, thou art strengthened against a stranger.

CHAP. VI.

Verſe 6.

GO *to the Ant, thou ſluggard, conſider her wayes, and be wiſe.*] The Ant though the leaſt of creatures, is commended for her prudence and ſolicitude for the time to come, and her love of pains and diligence. See *Pliny* 2d Book of his Natural Hiſtory, *c.* 3 *Virgils* 4th of his *Æneids.*

Tradunt ſcriptores non ſolum interdiu, verum etiam noctu laborare formicas, magnoque nixu per eandem ſemper viam, & ad eundem locum, in quo cætera repoſuerunt, pedibus illa tam vaſta ſemina volutare. *Druſ.* Prov. Claſſ. 2. lib. 1.

Verſ. 9. *How long wilt thou ſleep, O ſluggard? When wilt thou ariſe out of thy ſleep?*

10. *Yet a little ſleep, a little ſlumber, a little folding of the hands to ſleep.*

11. *So ſhall thy poverty come as one that travelleth, and thy want as an armed man.*]

Salomon lively deſcribes the ſluggard, he brings him in roming himſelf, and rubbing his eyes with an unwilling hand, uttering broken and ſleepy ſentences, as one not half awake, *How long wilt thou ſleep? When wilt thou riſe out of thy ſleep?* As if he had ſaid, Ho Sir, it is time to get up; what not out of your bed yet, at this time of the day? Then mark his drouſie ſlumbring and ſenſleſſe anſwer, *A little ſleep, a little ſlumbers,* for the Original hath the words in the plural number, well befitting a ſluggard, *A little folding of the hands, a little ſleep, a little ſlumber,* all little, though he ſleep much, but yet it is but little in his conceit.

One that travelleth.] That is, with ſo much ſpeed, as it will not be long.

As an armed man.] That is, with ſo much ſtrength as will not be reſiſted. *See Prov.* 24. 33, 34. & 26 14.

Verſ. 13. *He ſpeaketh with his feet.*] Homines impii non ſemper enuntiant cogitata ſua, ſed aliquando geſtu, nutu, oculis, manibus, aliiſque ſignis ſignificant, id quod animo conceperint nutu ſigniſque loquuntur. *Rain.* lib. *Apoc.*

Verſ. 14. *He deviſeth miſchief continually*] Diggeth further into the mine and treaſure of evil in his own heart.

The Hebrew word *Charaſh* ſignifies great labour and skill, as of Husbandmen, 1 *Kings* 19 19. or of Smiths, *Gen.* 4. 22. 1 *Kings* 7. 14.

Verſ. 17. *A lying tongue.*] See *verſ.* 19. He repeats lying twice, though under ſeveral terms.

Verſ. 22. *It ſhall talk with thee.*] The Hebrew word ſignifies a diſcourſe *pro* and *con*, which is only in the meditation of our hearts, the man makes objections, the word anſwers.

Verſ. 27. *Can a man take fire in his boſome?*] Unclean luſt.

Verſ. 31. *He ſhall reſtore ſeven fold.*] *Jeſhallem Shibghnathaim*, he ſhall pay ſeven-fold; the *Hebrews* double the Dual number, ten in the Dual number is twenty, three is thirty, and four is fourty, but when they come to ſeven, here they double not, *Iſa.* 30. 26. there it only ſtandeth for ſeven; ſo here, he ſhall pay *Shibghnathaim*, that is, ſeven for one. Vox Hebræa *Shibghnathaim* pro ratione loci reddi poteſt, vel ſeptuplum, ſeptempliciter, vel ſepties. *Amama* Antibarb. Bibl. lib. 3.

Verſ. 35. *He will not regard any ranſome*] That is, he will not be moved by any gift to ſpare him that hath diſhonoured his bed.

CHAP. VII.

Verſe 4.

Say unto wiſdome, thou art my Siſter.] Be as familiar with the wiſdome of God revealed in his Word, as with thine own ſiſter.

Ut olim Sacrificia, ſic etiam nunc Sacramenta, ſi impuro ſumantur corde, neque ſubſequam habeant novam obedientiam, magis obſunt, quàm proſunt. Notent hoc ii, qui mox à ſacrâ cœnâ ad priorem redeunt luxum, ſimiles illi ſunt huic adulteræ. *Gtierus.*

Verſ.14. *I have peace-offerings with me: this day have I payed my vows.*] The Harlot hath divers arguments to entice him, 1. She was no common ſtrumpet, had ſet all ſtraight between God and her ſoul.

Verſ.15. *Therefore came I forth to meet thee diligently, to ſeek thy face, and I have found thee.*] 2. She had a ſingular love to this young man, therefore ſhe came out to meet him. And, 3. She pleads the good hand of Gods providence, *And I have found thee,* 1 Sam.23.7.

Diligently to ſeek thy face.] The original word is, *To ſeek thy face in the morning,* and yet *verſ.*9. it was in the evening that ſhe met him. To do a thing in the morning, and to do a thing diligently are the ſame in Scripture, *Pſal.* 101.8. *Early,* the Hebrew is, *in the morning,* that is, with all diligence and care.

Verſ.16. *I have deckt my bed with covering of tapiſtry, with carved works, with fine linnen of Ægypt.*

17. *I have perfumed my bed with myrrhe, aloes, and cynamon.*]

4. She argues from the many allurements of corruption in theſe two verſes. The Bed deckt and Chamber perfumed with all ſpices which might be incentives to luſt.

Verſ. 18. *Come let us take our fill of love untill the morning, let us ſolace our ſelves with love.*

19. *For the good man is not at home, he is gone a long journey.*]

See Chap. 5.3, 4.5. Here is another argument, *verſ.*18. cals it love and loves, though it were luſt. And prevents an Objection which might ariſe, *verſes* 19. & 20. The good man is gone a long journey, and not likely to return.

Verſ.23. *Till a Dart ſtrike thorow his liver.*] That is the ſeat of concupiſcence.

Splen ridere facit, cogit amare jecur.

The pox is *Morbus hepatarius,* the diſeaſe of the liver.

CHAP. VIII.

Verſ. 1.

Doth not wiſdome cry, underſtanding put forth her voice?] Mark the proceeding of wiſdome in the gradation.

Firſt, She crieth *(Bahhuts)* without, that is, ſhe crieth as ſhe cometh out at the door.

Again, She crieth *(Barhhoboth)* in the ſtreets, that is, in the place where buyers and ſellers uſe to meet for exerciſing of merchandize.

Thirdly, She crieth *(Beroſh homijoth)* in the chief place of concourſe, that is, where the chief of the people, and the common multitude reſort, as 1 *Sam.* 14.38. So *Judg.*20.2.

Fourthly, She crieth *(Be phithe ſhegnerim)* in the opening of the gates, that is, in the place where the Judges and Counſel ſate.

Verſ. 9. *They are all plain to him that underſtandeth.*] That is, every one that is godly, as by the fool in this Book the wicked is uſually meant.

Verſ.

Verſ. 10. *Receive my inſtruction, and not ſilver.*] That is, above ſilver, or rather than ſilver.

Verſ. 12. *I wiſdome dwell with prudence.*] Wiſdome is a knowledge of principles, prudence a wiſdom to apply them to our own comfort and uſe.

Verſ. 13. *The fear of the Lord is to hate evil, pride and arrogancy, and the evil way, and the froward mouth do I hate.*] The evil of the heart or thoughts is expreſt by pride and arrogancy, Scatter the proud in the imaginations of their hearts; ſinne in the words, by a froward mouth, ſinnes of practice, by evil way.

Verſ. 15. *By me Kings reign.*] It is ſpoken of Chriſt as Mediatour. See *verſ.* 22, 23.

Verſ. 21. *To inherit ſubſtance.*] That is, I will cauſe him to inherit ſomething that is, or ſomewhat which hath a being. Riches, honour, are rather profitable in the opinion of men than indeed.

Verſ. 22. *The Lord poſſeſſed me in the beginning of his way, before his works of old.*] *In* is inſerted, it is not in the original, *See* ver. 30. rather poſſeſſed me the beginning of his way. It is ſpoken of Chriſt, not as God, ſo one perſon poſſeſſeth not another, but as Mediatour, the ſervant is part of the maſters poſſeſſion.

Arias Montanus reads it, Dominus acquiſivit me principium viæ ſuæ.

Judæi, ubi interpretatus ſum verbum Hebræum *poſſedit me*, hoc negantes dicunt *eruit me*. Quibus dicendum quod hoc verbum eſt quandoque *eruere*, & eſt quandoque poſſidere, ut & *Gen.* 14. 19. Si vero hic emptorem, quæratur ab eis quod me diſputante cum illis quæſivit ruſticus quidam, & eos mirabili modo confudit: Si Deus, inquit, emit Cœlum, & terram & ſapientiam ſuam, ut vos dicitis, quis fuit talium venditor. *Raymundi Mart. Pugio* adverſus Jud parte 3^tia. Diſt. 1. c. 6.

Verſ. 23. *I was ſet up from everlaſting.*] The word ſignifies annointed, it is uſed *Pſal.* 2. 6. annointed as Mediator by reaſon of the eternal Covenant between God and him.

Verſ. 30. *Then I was by him, as one brought up with him.*] A Metaphor taken from two mates and companions that are born and bred together, and ſport themſelves in each others ſociety.

Amon eſt pædagogus, id eſt, nutritius, Num. 11. 12.

Item indutus, tectus, velatus, *Thren.* 4. 5. Item honeſtus vel ſervatus, *Eſth.* 2. 7. *Raymundi Mart. Pugio.* adverſus Jud. parte 3^tia. Diſt. 1. cap. 6.

And I was his delight, rejoycing alwayes before him.] The original is *Delights* in the plural number, importing, That the eternal Sonne was the greateſt delight of his Father, he was variety of delights unto him, the happineſſe of the perſons is the infinite ſatisfaction they take one in another.

Jermin ſaith, the Hebrew word is like *delicia* in Latine, being of the plural number, and not having a ſingular.

Verſ. 31. *And my delights were with the ſonnes of men.*] The ſame word for delight is uſed in both places, what delight God the Father took in his Sonne, the ſuitable delight he takes in his Saints, he was thinking that man ſhould be made after Gods Image, and reſtored by his grace.

Verſ. 32. *Now therefore hearken unto me.*] By hearkning, theſe particulars are underſtood:

1. A hearing with the ear.
2. A cloſing with the truth, with the underſtanding.
3. A retaining it in the memory.
4. A ſubjection of the heart to what is underſtood and remembred, 1 *King.* 12. 15. 1 *Sam.* 2. 25.

Verſ. 36. *But he that ſinneth againſt me, wrongeth his own ſoul.*] He ſpeaks of rejecting Chriſt offered in the Goſpel.

CHAP.

CHAP. IX

THe whole Chapter is ſpent in ſeveral arguments, Wiſdome pleads this way, and folly, that.

Verſ. 1. *Wiſdom.*] That is, Chriſt.

Hath builded her houſe,] That is, the Church.

Seven Pillars.] The firmneſſe and beauty of the Church, called the Pillar of Truth.

Verſ. 2. Secondly, Here is the fulneſſe of Chriſt in his Church.

For ſuſtenance and refreſhing.

Verſ. 3. *Her maidens.*] That is, Miniſters of the Goſpel, who as Virgins ſhould be untoucht and undefiled by the world.

Verſ. 10. *The fear of the Lord is the biginning of wiſdom.*] Either the higheſt or firſt point of wiſdom.

Verſ. 17. *Stolen waters are ſweet, and bread eaten in ſecret is pleaſant.*] An alluſion to a naughty ſervant, which makes merry when his maſter is aſleep.

CHAP. X.

Verſe 2.

TReaſures of wickednesſe profit nothing: but righteouſneſſe delivereth from death.]

Treaſures,] That is, abundance of that which is rich, ſo that one may lay up for time to come, *Matth.* 6

Of wickednesſe.] Gotten or held by ſins of commiſſion or omiſſion.

So *Ahab, Gehazi, Judas.*

Profit nothing.] More is intended than ſaid, they are very hurtfull; whatſoever good a man expects from them, he can make no certainty of it, and he ſhall have no true benefit by them in the concluſion.

But righteouſneſſe] Of affection, heart, life and converſation.

Delivereth from death.] Spiritual, it is a means of our ſalvation, it doth not deſerve deliverance from death, but it gives aſſurance of our deliverance from death, *Prov.* 12.28.

Verſ. 4. *He becometh poor that dealeth with a ſlack hand, but the hand of the diligent maketh rich.*] *Jad hharzitim*, the hand of the diligent maketh rich. (*Hharatz*) is to digge in the ground for gold in the earth, that man ſhall become rich.

Doctor *Jermin* obſerves, the original word in the former part of the verſe is *Caph*, which ſignifieth the bowing of the hand, becauſe deceit is hollow, and it is with the hollow of the hand, that the ſleights of deceit are practiſed. In the later part of the verſe it is *Jad* the whole hand, the ſtrength of the hand, for that it is which diligence uſeth, and by that it is that it maketh rich.

Verſ. 7. *The memory of the juſt is bleſſed: but the name of the wicked ſhall rot.*] In the original it is, the memory of the juſt *in benedictionem*, ſhall be for a bleſſing. The very remembring of them ſhall bring a bleſſing to ſuch as do remember them, ſo *Jermin*. *Memoria juſti erit celebris*, ſo *Bain*. *Cartwright* thus explains it, Bleſſings ſo abundantly and prolixly follow the juſt, that mention ſhall not be made of him dead, but with praiſe and bleſſing: As on the contrary the wicked are not named without deteſtation.

Pſal. 112.6, 7. Memoria juſti celebris eſt tam viventis quam mortui, nec ſine laude ejus fit mentio. *Mercerus.*

The

The memory or the name, he doth not ſay his houſe or his body ſhall rot, though they muſt, but his memory, either it ſhall not be remembred at all, or be remembred as a rotten thing. Judæi in mentione hominis pii adhibent illud *Zeker Tſaddik Libe-*

racah. Quod breviter & in epitoma ſcribunt (*Z. Tſ. L.*) Hinc nata conſuetudo, certè apparet inter Chriſtianos, ut dicant, *piæ aut fœlicis memoriæ*: ubi ſermo de iis qui abierunt. *Druſ.* Prov. Claſſ. 2. l. 1.

Verſ. 9. *But he that perverteth his waies ſhall be known.*] *Perverteth his waies*, That is, alloweth himſelf in any ill courſe, though never ſo ſecretly.

Shall be known.] That is, his vile and wretched diſſembling ſhall be detected.

Verſ. 12. *But love covereth all ſinnes.*] 1 Pet. 4. 8.

By covering muſt be meant,

1. A favourable conſtruction of all things, which in right reaſon may be well conſtrued.

2. A paſſing by ſmaller infirmities and private offences.

3. Such a covering as may cure alſo, for love is wiſe.

Verſ. 14. *Wiſe men lay up knowledge.*] In a treaſury, bring it out when they have occaſion.

Verſ. 18. *And he that uttereth a ſlander is a fool.*] It is a note of a ſinfull fool to have a bitter, railing and ſlandrous tongue.

We muſt make a difference between theſe two phraſes, *tabhe dibbath*, and *mothi dibbath*, *detulit rumorem*, Gen. 37. 2. and *protulit rumorem* here. *Detulit rumorem*, he only relateth that which he knoweth or heareth, but *protulit rumorem*, who bringeth it out of his own corrupt heart.

Verſ. 20. *The heart of the wicked is little worth.*] His thoughts, imaginations, affections and deſires. 1 Cor. 3. 20.

Verſ. 21. *The lips of the righteous feed many.*] He compares the mouth of a righteous man to the gate of ſome hoſpitable perſon: ſo *Cartwright*.

Verſ. 22. *The bleſſing of the Lord it maketh rich, and he addeth no ſorrow with it.*] *q. d.* He that hath wealth with Gods bleſſing, ſhall have no cauſe to repent him another day, that he lived ſo proſperouſly.

Verſ. 29. *The way of the Lord is ſtrength to the upright.*] It ſignifieth *fortitudinem & munitionem*, ſtrength within, and defence without.

Verſ. 32. *The lips of the righteous know what is acceptable.*] Things pleaſing to God paſs ſo often through their lips, that they are ſaid to know what is acceptable. *It is ſpoken in a way of priviledge or oppoſition.*

CHAP. XI.

Verſe 4.

Riches profit not in the day of wrath] The covetous man thinks they will, therefore it is twice repeated, *Ezek.* 7. 19. *Zeph* 1. 8. *See* 10. 2.

Verſ. 13. *As the tale-bearer revealeth ſecrets.*] See *ch.* 18. 8. & 20. 19. & 26. 28. Severall times *Salomon* inveighs ſharply againſt backbiting calumniators. *See* Lev. 19. 16

He compareth buſie-bodies here, and *Levit.* 19. and ſuch as delight to deal in other mens matters, to petty Chapmen and Pedlers, which carry wares about, ſelling in one place, and buying in another.

Verſ. 15. *He that is ſurety for a ſtranger ſhall ſmart for it.*] *Heb.* Shall be ſore broken or bruiſed, the word is uſed of Chriſt, *Iſa.* 63. 10. Vide *Cartw.* in loc. *He condemneth raſhneſſe in Suretiſhip.*

Verſ. 21.

Id eſt, quantumvis conſpirent inter ſe homines ſceleſti & contra bonos conſpirent aliis ſibi per mutua fœdera adjunctis ad validius firmandas partes ſuas; adhuc tamen innoxii non erunt nec impuniti, divina numinis ultione prava conſilia conſœderatorum everterente & diſturbante. *Meno, b.* De Repub. Heb. *l.* 6 *c.* 17.

Verſ. 21. *Though hand joyn in hand, the wicked ſhall not be unpuniſhed.*] Though ungodly men have many friends, and ſuch as be mighty; though they joyn all their forces together to defend one another, or all of them one, yet they ſhall not prevail.

Mulier à quo ſapor receſſit, inſipida, vel quæ receſſit à ſapore, id eſt, à ſapientia. Duplex metaphora. Prior eſt in verbo recedendi, quæ ſumpta (videtur certè) à vinis acidis: altera in voce mentis, quæ Ebraicè in hoc loco *Tagnam* dicitur, quod eſt propriè guſtus, ſapor; ut enim guſtu cibos: ita mente res diſcernimus, guſtare eſt pro intelligere, ut guſtate quam bonus ſit Dominus, & *Prov.* 31. 15. *Druſ.* Obſervat. Sac. *l.* 7. *c.* 3.

Verſ. 22. *As a jewel of gold in a ſwines ſnout, ſo is a fair woman which is without diſcretion.*] Without ſavour, reaſon is that in governing things, which a pleaſing ſavour is in meats.

It doth not adorn but misbecome them.

Verſ. 24. *There is that ſcattereth, and yet increaſeth; and there is that withholdeth more than is meet, but it tendeth to poverty.*] Becauſe one hath the bleſſing of God upon his liberality, the other the curſe of God upon his parſimony.

Iſa. 58. 11. Verſ. 25. *The liberall ſoul ſhall be made fat.*] Not liberall hand, but liberall ſoul, it is accepted according to what he would do.

Verſ. 30. *He that winneth ſouls is wiſe.*] *He that winneth ſouls*, (uſing all art and cunning and induſtry to catch ſouls, as fowlers do to take birds, as the Hebrew word importeth) *he is wiſe.*

1 Pet. 4. 18. Verſ. 31. *Behold the righteous ſhall be recompenſed on the earth; much more the wicked and ſinner.*] That is, a righteous man ſhall be corrected, though he ſin a ſin of infirmity, how then ſhall the wicked be puniſhed, who ſin with preſumption and delight.

CHAP. XII.

Verſe 4.

Hoc eſt, ſummo honore, & lætitiæ virum afficit. Baynus eo docet non tantum illam virum cohoneſtare; ſed omnium ornamentorum ſummam & maximè pretioſam eſſe. *Cartw.* Vide *Gelerum* in loc.

A *Vertuous woman.*] Which is painfull and faithfull in her calling.

Is a Crown to her husband.] Not a Ring, that is the ornament of meaner perſons, but a Crown which is the ornament of Kings.

Verſ. 12. *The root of the righteous yieldeth fruit.*] The root uſually yields not fruit, but the branches, or not formally but virtually; the root, that is, his ſpirit, his ſoul.

Verſ. 13. *The wicked is ſnared by the tranſgreſſion of his lips.*] That is, not only by which he taketh others, but by which he is taken himſelf to his own ruine and deſtruction.

Verſ. 16. *But a prudent man covereth ſhame.*] He reſtrains his anger, which if it ſhould preſently break forth, would be a reproach unto him.

Verſ. 27. *The ſlothfull man roſteth not that which he took in hunting.*] Some interpret it, he enjoyeth not what he hath; rather thus, if he hath any thing to ſpend, it is not of his own getting.

It is a proverbiall kind of ſpeech, ſignifying that they ſhall not enjoy that which they get by craft and falſehood.

CHAP.

CHAP. XIII.

Verſe 2.

A *Man ſhall get good by the fruit of his mouth.*] That is, Gods bleſſing, and the good will of good men, by ſpeaking to others of that which is good.

Verſ. 3. *He that keepeth his mouth, keepeth his life: but he that openeth his lips ſhall have deſtruction.*] He intimateth a ſimilitude of a City beſieged; to open the gates betrayeth the ſafety of it; all watch and ward is about the gate. So the tongue is the gate or door of the ſoul, by which it goes out in converſe and communication, to keep it open or looſe guarded, letteth in an enemy, which proveth the death of the ſoul.

Per linguam tanquam per oſtium, ad animum ingreditur malum. *Batius.*

This Proverb is like that *Prov.* 10. 19. but that the order is inverted.

But he that openeth his lips.] Or ſtrideth too wide to lewd ſpeaking, for ſo the word ſignifieth, as a harlot proſtitutes her ſelf, or ſpreadeth her body to filthy companions.

Verbum *Paſak* notante R. Nathane in Concord. deſignat *apertionem* vel *dilatationem*, & non niſi ſemel adhuc reperitur in ſacris *Ezech.* 16. 25. de *meretricia pedum divaricatione* erga quemvis prætereuntem. Intelligenda proin hic erit apertio non qualiſcunque ſed quæ eſt temeraria, quâ quicquid in buccam venit, evomitur, non curato, num inde Deo ignominia, proximo ſcandalum vel damnum, propriæve conſcientiæ labes emergat. *Geterus* in loc. Vide *Cartw.* in loc.

Verſ. 7. *There is that maketh himſelf rich.*] That is, full of peace and joy from aſſurance of his ſalvation, and Gods favour to him.

Yet hath nothing.] Not one jot of true peace and favour at all with God.

Vide *Cartw.* in loc.

There is that maketh himſelf poor, yet hath great riches.] Perſwadeth himſelf to be in a moſt wretched eſtate, and is highly in Gods favour, and hath great ſtore of ſaving grace.

Verſ. 10. *Only by pride cometh contention.*] There is a threefold contention: 1. With men, which ariſeth from pride. 2. With God. 3. With the Word of God: theſe two contentions ariſe alſo from pride, *James* 4. 6.

Whereſoever ſtrife groweth, there is pride, at leaſt in one of the parties contending, if not on both ſides.

Verſ. 12. *Is a tree of life.*] *Chajim*, a tree of lives *Heb.* all ſorts of lives, or the accompliſhment of the promiſe doth as it were put one into Paradiſe again, as one expounds it.

Verſ. 13. *Who ſo deſpiſeth the Word, ſhall be deſtroyed, but he that feareth the commandment, ſhall be rewarded.*] In the words *Word* and *commandment*, there is a Synecdoche *generis* for the Word and Commandment of God, for that is here underſtood, as the words ſhew.

Verbum deeſſe arbitror Dei, planè autem & perfectè id dici exiſtimato, qui contemnit verbum Dei in antitheſi ſubjicit, qui veretur præceptum præmio afficietur, ſatis clarè judicans inter hæc duo vocabula aut nullum aut exiguum diſcrimen eſſe. Sic alibi, ſecundum verbum regis, id eſt, juſſum, mandatum, præceptum. *Druſ.* Obſervat. Sac. *l.* 13. *c.* 10.

Verſ. 24. *He that ſpareth his rod, hateth his ſonne: but he that loveth him chaſteneth him betimes.*] Which withholdeth due correction from his childe, when it is needfull.

Hateth.] That is, loves him with ſuch a fond love, as is rather worthy to be called hatred, and doth indeed bring forth as bad fruits as hatred would bring forth.

But he that loveth him.] With a wiſe, diſcreet, good love.

Chaſteneth him betimes.] That is, before his corruptions are grown too ſtrong: Betimes, which here ſeemeth to be an adverb, in the Hebrew is a verb, and ſignifieth to riſe timely in the morning, and diligently ſeek; it ſignifies as well the due care which good parents have for the nurturing of their children, as their providence to do it in good ſeaſon.

Aſſidue ſingulis matutinis temporibus Rabbi *Salom* & *Ezra.*

To keep him from evil the whole day afterwards.

CHAP. XIV.

Verse 4.

Minus dicit, plus intelligit: non solum præsepe vacuum est, sed etiam horreum. Antiquis boum opera in aratione maxime laudata fuit, quòd iis uterentur multò commodius, minoreque impendio quàm equis. *Drus.* Prov. Class.1.l.2.

Where no Oxen are the crib is clean: but much increase is by the strength of the Ox.] See 13.23.

Vers.8. *The wisdom of the prudent is to understand his way.*] A worthy Divine said, he desired this place might never be out of his minde. That knowledge which any man hath, that is truly wise.

Way.] What concerns him in his particular relations, course, condition.

His way.] Labours not to understand the waies of other men, but his own waies, the whole course of a mans life, *Psal.*119.1.

Understand.] That is, to know how to order his whole course by rule.

But the folly of fools is deceit.] Fools study novelties and deceive themselves.

Quot hostes tot extranei.

Vers.10. *The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy.*] Godly men have troubles and joyes which the wicked know not of.

Sardonium sc. quendam risum insinuat, qualis herba Sardoâ vescentibus, qui ora rictu diducit, ut dum mortem oppetunt, ridentium facie intereant. *Solinus* Polyhist. c.10. *Gatakeri* Cinnus l.2. c.13.

Vers.13. *Even in laughter the heart is sorrowfull, and the end of that mirth is heaviness.*]

Vers.14. *The backslider in heart shall be filled with his own waies: and a good man shall be satisfied from himself.*] *Aversus* or *reversus corde.* There is a double backslider in heart.

1. In their apprehensions, *Gal.*4.15.
2. In their affections, *Rev.*2.5.

Filled with his own waies.] Shall have enough of them.

And a good man.] Such a one whose heart is turned to God, and who keepeth up his apprehensions and affections toward him.

Shall be satisfied from himself.] As united to God, it is set in opposition to the former. The Hebrew word notes a full, compleat and perfect satisfaction, *Psal.* 17. *ult.* Satisfied *usque ad nauseam*, even to surfet, it is used *Isa.*1.11.

Deus nobis intimior intimo nostro.

From himself.] From that which is within himself; self, not in opposition to, but in union with God.

Vers.15. *The simple beleeveth every word.*] The simple opposed to prudent; beleeveth every ill word or thing; that is, rashly gives credit and hearkens to every deceiver, else if the thing be good, they of all men are most hard of belief.

Vers.16. *A wise man feareth and departeth from evil.*] That is, the godly mans fear restrains him from sin.

But the fool rageth and is confident.] That is, the prophane man maketh no doubt of his salvation at all.

Brevis irarum. Voculæ *Aph* & narium & iræ significationem tribuerunt Ebræi. Nasus enim est iræ index. Hæc figura sermonis valde frequens occurrit in literatura profana: & ab ea origine est, quod uti frontem pudoris, risus lienem; sic & iræ & assinium ei motuum sedem esse nares veteres statuerunt. *Dieterici* Antiq. Conviu.

Vers.17. *He that is soon angry dealeth foolishly.*] See *v.*29. & *ch.* 12.16.

Vers.22. *But mercy and truth shall be to them that devise good.*] Mercy in the promises, and truth in the performances of Gods favour, and graces to the mans soul.

Vers.24.

Verſ.24. *The Crown of the wiſe is his riches: but the fooliſhneſs of fools is folly.*] That is, here is the godly mans glory above all other men in the world, that he is able to make a holy uſe of his riches, and ſo to imploy them that his grace ſhall be exerciſed therein. *But the fooliſhneſs of fools, viz.* rich fools, no fool to the rich fool.

Summa hujus Proverbii eſt, divitias perinde eſſe, ut quis illis utitur. *Carth.*

Verſ.29. *But he that is haſty of ſpirit exalteth folly.*] *Heb.* ſhort of ſpirit, or of a ſhort ſpirit, that is, of a ſhort apprehenſion. 2. Too quick in anſwering, gives a ſhort anſwer, *exalteth folly.*] Doth openly commit it, as though he would lift it up that all men might ſee it.

See ch.12.16.

CHAP. XV.

Verſe 2.

THe tongue of the wiſe uſeth knowledge aright.] That is, the wiſe perſon ſpeaks in ſuch ſort, as that his ſpeech ſhews forth grace.

Verſ.4. *A wholeſome tongue is a tree of life.*] He often uſeth this ſimilitude, *Prov.* 3.18. See *Rev.*22.2. it brought forth not only fruits, but leaves alſo for healing of the Nations.

Heb. *the healing of the tongue, as it were a healing tongue, to ſhew what the tongues of all ought to be.* Rainold. *de lib. Apoc.*

Verſ.11. *Hell and deſtruction are before the Lord*] Some think the latter is exegeticall of the former. Some * by *Sheol* underſtand the grave, by *Abaddon* hell. What is become of mens ſouls in hell, and what is become of the duſt of men buried a thouſand years ago.

Deſtruction is put as an adjunct or Epithete of hell.

* Utraque ſignificatio textui & fidei analogiæ congruit. *Gerh.* loc. commun.

How much more the hearts of the children of men!] It is an argument from the greater to the leſs, knows things that are more remote and dark, than the heart is; plain to him as that which is ſet before a man, *Job* 26.6.

Verſ.15. *But he that is of a merry heart hath a continuall feaſt.*] *Tob leb*, a good heart, or a good conſcience; ſo the *Genevah* better tranſlates it, ſpiritually merry. *James* 5.13. Is any in a good mind? *Mercer* thinks it to be underſtood more generally, of a man free from trouble or anxiety of minde.

Quaſi dicat, verſatur quaſi in continuo convivio. *Druſ.* Prov. Claſſ.3. lib.1.

Verſ.17. *Better is a dinner of herbs, where love is, than a ſtalled Ox, and hatred therewith*] That is, ſay ſome, a little with the love and favour of God; rather, if there be love in the family.

Verſ.19. *The way of the ſlothfull man is an hedge of thorns.*] That is, thoſe things which are eaſie in themſelves, are hard to him.

Summa eſt; pigro omnia dura & aſpera, etiam quæ in ſe ſunt facillima. *Carth.* Quod eſt aggreſſurus, tam difficile & moleſtum ei videtur, quàm ſi undique eſſet obſeptum vepribus. *Mercerus.* Vide *Prov.*26.13.

Verſ.20. *But a fooliſh ſonne deſpiſeth his mother.*] Many children will in ſhew, at leaſt, be obedient to their Father, which yet are diſobedient ſometimes to their mothers, becauſe they perceive weakneſſes in them, and becauſe they are unable to puniſh them for their contempt.

Mercerus. Mirè ac novè exponit, ſtultus provectæ ætatis. Expono filius ſtultus; quod teſtimonio locorum duorum, in queis ita uſurpatur vocabulum homo, alibi (*viz quæſt. Hebr.*1. confirmo) tamen miremur qua phraſi dixerit ſtultus homo, dixiſſet enim potius homo ſtultus, ſed in Ebræo eſt ſtultus Adam, id Latinè verti poteſt ſtultus hominum *Druſ.* Obſervat.Sac.

Verſ.21. *Folly is joy to him that is deſtitute of wiſdom.*] That is, even ſinne and wickedneſs is a matter of mirth and delight to the wicked man.

Anguſtè nimis locus refertur vel ad voluptatem,

Verſ.23. *A man hath joy by the anſwer of his mouth: and a word ſpoken in due ſeaſon, how good is it!*] The ſumme is, there is alwaies this fruit of a pure ſpeech, that it rejoyceth the ſpeaker, and often is very beneficiall to others.

quam quis ex bene dicendo capit, quaſi in ſua quiſque dicendi ſcientia, aut dictorum lepore & acumine, aut ſæliei etiam conſiliornm eventu glorietur. Hebraicè enim ſic legitur, Lætitia eſt viro in reſponſione oris ſui: id eſt, cum reſpondent omnia ori ſuo; cum exauditur os ſuum; & quæ vult aut poſtulat, illi pro voluntate & ex ſententia ſuccedunt. Utrum autem ſibi expediant, non multum laborat, & ſermo opportunus eſt optimus, hoc eſt, ut nihil homini, aut conducibilius aut glorioſius accidere poteſt, quam ſi illi, non quæ velit, eveniant, ſed quæ vel ad tempora, vel ad neceſſitatem, vel ad vitæ conſtitutionem conducere magis poſſunt; tametſi non æque quæſita aut optata. *Martinus de Roa* Sing.S.Script. parte 2da l.2. c.5.

Verſ.30. *And a good report maketh the bones fat.*] That is, ſo comforteth, rejoyceth and ſtrengtheneth a man, as good fare which maketh him fat and well-liking.

Id eſt, quæ ad vitam ducit. *Mercerus.*

Verſ.31. *The ear that heareth the reproof of life, abideth among the wiſe.*] One would think he ſhould rather have ſaid, *the promiſe of life*, reproof alſo tends to life.

CHAP. XVI.

Verſe 1.

Loquitur per conceſſionem, & juxta hominum opinionem:

The preparations of the heart in man, and the anſwer of the tongue is from the Lord.] If ever you will have your tongue agree with your hearts, and your hearts with that which is good, go to God.

non quod alioqui dicat, ut nonnulli putant, in poteſtate hominis eſſe cor ſuum præparare. Nam & cordis & linguæ præparatio ac moderatio ſeu gubernatio à Domino eſt. *Mercerus.* Hominis eſt præparare cor: ſecundum potentiam paſſivam; ſed penes Deum eſt reſponſio linguæ ſecundum potentiam activam. *Zanch.* to.4. lib.1. de Lib. Arbit. q.2. theſ.2.

See ch.21.2.

Verſ.2. *All the waies of a man are clean in his own eyes: but the Lord weigheth the ſpirits.*]

1. He ſpeaks of man indefinitely, of man as man, therefore of every man.
2. Not only ſome, but all his waies ſeem right in his own eyes.
3. The ground of this miſtake, men ponder not their waies.

The Lord weigheth the ſpirits.] Such as a mans ſpirit is, ſuch is the man. *See Prov.*10.20.

Verſ.6. *By mercy and truth iniquity is purged.*] *Salomons* meaning is, that by Gods goodneſs, and not ours, iniquity is pardoned.

2. If by mercy be meant mans mercy, then we are to underſtand it thus, that mercy and truth are evident ſignes unto us, that our ſins are forgiven, and not the working cauſes of remiſſion, as the Papiſts ſay.

Verſ.23. *And addeth learning to his lips.*] That is, ſo ſpeaketh, as that others are made wiſe thereby.

Verſ.27. *An ungodly man diggeth up evil.*] There is no evil above ground, therefore he uſeth all enquiry.

Verſ.31. *The hoary head is a Crown of glory, if it be found in the way of righteouſneſs.*] That is, when an old man is found to be a juſt and righteous man, then he truly deſerves reverence.

CHAP.

CHAP. XVII.

Verſe 3.

THe fining pot is for ſilver, and the furnace for gold; but the Lord trieth the hearts.] Goldſmiths have their veſſels, wherein they prove and try the gold and ſilver from droſs and corruption; but the Lord alone ſearcheth the hearts and knoweth them, and none but he by grace can purifie them.

Senſus eſt, ut fornax argentum & Catinus aurum: ſic Deus corda & mentes hominum probat. *Druſ.* Prov. Claſſ. 2. l. 1.

Verſ. 5. *Who ſo mocketh the poor, reproacheth his maker.*] That is, contemneth the wiſe diſpenſation of God, who would have the poor intermingled with the rich. *See Prov.* 14. 31.

Verſ. 8. *A gift is as a precious ſtone in the eyes of him that hath it.*] A ſtone in his eye, or a ſtone glittering before his eye: Much regarded by him on whom it is beſtowed.

Verſ. 9. *But he that repeateth a matter, ſeparateth very friends.*] By rubbing up the memory of it when it is gone and paſt, doth ſeparate a Prince, that is, maketh even the greateſt friends to fall out.

Verſ. 12. *Let a Bear robbed of her whelps meet a man, rather than a fool in his folly.*] Croſs a man in a way of ſinning, when luſt is up and bears ſway in him, and he is as outragious as a Bear, and She-bear, and robbed of her whelps, 2 *Sam.* 7. 8. *Hoſ.* 3. 8. *It is* Salomons *common phraſe to call anger folly.*

Bears were well known in that Country, 2 *King.* 2. 24. 1 *Sam.* 17. 34.

Verſ. 16. *Wherefore is there a price in the hand of a fool to get wiſdom, ſeeing he hath no heart to it.*] He knows not that he hath it, or what it is worth: We uſe to diſcover fools by telling of money. *Why is this price,* Heb.

Some expound it of every talent, wealth, honour, authority, opportunity, one ſhews himſelf a wiſe man by valuing aright the price he hath in his hands, and by his will to it.

Verſ. 17. *A friend loveth at all times.*] That is, as a friend: loveth, or ought to love.

And a brother is born for adverſity.] A brother, whether natural, civil, or ſpiritual.

Verſ. 21. *And the father of a fool hath no joy.*] The meaning is, he hath much ſorrow, yea the deniall of all joy affirms more then the feeling of much ſorrow, for it ſpeaks all ſorrow. *See* ch. 10. 1. *To accept perſons in judgement is not good, that is, it is extreamly evil.*

Verſ. 22. *A merry heart doth good like a medicine*] That never does good but to a ſore, ſo that under the croſs. *See* 18. 14.

But a broken ſpirit drieth the bones.] Becauſe it eateth up the ſpirits which ſhould nouriſh and moiſten them. *See* ch. 13 13.

Verſ. 25 *A fooliſh ſon is a grief to his father, and bitterneſs to her that bare him.*] *See* Pro. 16. 25 Not only becauſe diſappointed in their expectation, received not that comfort from him they looked for, but it revives their own guilt in want of care of their education.

Verſ. 27. *And a man of underſtanding is of an excellent ſpirit.*] Or a cool ſpirit, ſo the word ſignifies. Metaphora ab aquis frigidis, quæ præ bullientibus placidæ & quietæ ſunt. *Cartw.* *A metaphor from waters, the more quies the more cool.* Motus generat calorem. Eſſe frigido ſpiritu opponitur iracundiæ, nam in ira calet & exardeſcit ſanguis. Galli hominem minimè iracundum qui ſedato & moderato eſt animo vocant *un homme froid*, contrà iracundum & animo fervido & præcipiti, *un homme chaud & bouillant*. *Capel.* Critic. Sac. l. 3. c. 12.

Verſ. 28. *Even a fool, when he holdeth his peace, is counted wiſe.*] So excellent a thing it is to keep ſilence in time and place, that even a ſilly perſon holding his tongue, is taken for a diſcreet man.

He

He doth not ſay, he is wiſe, but he is counted ſo, becauſe he doth not diſcover his want of wiſdom.

CHAP. XVIII.

Verſe 4.

THe words of a mans mouth are as deep waters.] That is, of an excellent mans, as the word imports: A wiſe prudent man ſpeaks oracles.

Verſ. 8. *The words of the tale-bearer are as wounds.*] At once wounding both him of whom he ſpeaketh, and him to whom he ſpeaketh.

And they go down into the innermoſt parts of the belly.] They give a deadly ſtroke.

Verſ. 10. *The Name of the Lord is a ſtrong tower, the righteous runneth into it, and is ſafe.*] That is, God in Chriſt made known to us, 2 *Cor.* 4 6. *Luke* 1.69. *Heb.* 2.10. A tower is a place of ſafety.

Name.] Sometimes God himſelf, uſually his attributes by which he hath diſcovered himſelf in Scripture.

Strong.] Able to defend, ſhelter and preſerve.

The righteous runneth to it.] Thoſe which are juſtified and ſanctified in Chriſt.

And is ſafe.] Exalted. *Heb.* ſo ſafe, that being exalted above the fear of evil, he overlooketh danger with a neglect of it.

Verſ. 13. *He that anſwereth a matter before he hath heard it.*] That is, before he hath heard it out with diligent attention, ſo as rightly to underſtand it.

Verſ. 14. *The ſpirit of a man will ſuſtain his infirmities, but a wounded ſpirit, who can bear?*]

The ſpirit of a man.] Of every man, for ſo both Grammar and Logick beareth here.

Will ſuſtain.] With patience, ſtrength, comfort, conſtancy.

His infirmities.] His preſent burden (which ever ſeems ſoreſt) whatever it be.

Some interpret it thus, the conſcience being whole, unwounded, will bear him up againſt the troubles of his body.

But a wounded ſpirit who can bear?] A ſpirit which God hath ſtruck, *viz.* with his diſpleaſure, terrour.

The word ſignifies, a ſmitten, contrite or broken ſpirit, a metaphor from bodily afflictions by ſtripes, contuſions, bruiſes or wounds, every light touch hurteth the troubled part.

Who can bear it?] That is, none can; if the queſtion be affirmative, the anſwer is negative.

Verſ 21. *Death and life are in the power of the tongue.*] *In manu linguæ*, Heb. in the hand of the tongue.

Simpliciter, quaſi mala quæ ſit, uxor dici non mereatur. *Druſ.* Prov. Claſſ. 2. l. 1.

Verſ. 22. *Whoſo findeth a wife*, that is, a good wife; *findeth a good thing, and obtaineth favour of the Lord.*]

Verſ. 23. *The poor uſeth intreaties.*] Speaks humbly, earneſtly, out of a deep ſenſe of his own neceſſity.

Eſt metaphora petita à rebus glutine quodam, aut bitumine, alicve tenaciſſimo vinculo conjunctis. *Cartw.* in loc. Vide *Geierum* in loc.

Verſ. 24. *There is a friend that ſticketh cloſer than a brother.*] That is, the Chriſtian friend, he ſticks cloſer than the meer naturall brother.

CHAP. XIX.

CHAP. XIX.

Verſe 2.

Alſo, that the ſoul be without knowledge it is not good.] Some reade the words, Without knowledge the minde is not good; and the originall favours that: Good, that is, not what it ſhould be, it cannot do the thing to which it was appointed. *See* Eph. 4.18.

Verſ.3. *The fooliſhneſs of a man perverteth his way; and his heart fretteth againſt the Lord.*] It is a mans own folly that makes him miſcarry in any thing, yet then he is diſcontented with the Lord. The word ſignifies ſinfull ſorrow, fretting and diſcontent.

Verſ.12. *The Kings wrath is as the roaring of a Lion.*] Of a young Lion, *Heb.* who is more couragious. As the Lion terrifies the other beaſts when he roars: ſo the anger of a King is very vehement and hurtfull. *See* ch. 20.2. & 28.15. Leo in rugitu ſuo terrorem incutit cæteris animantibus. Nam terror leonis primum in oculis, deinde in rugitu: quo terribilis adeò eſt, ut dixerit propheta *Amos*, leo rugit, quis non timeat? Leo rugiens uſurpatur in Epiſtolis *Petri* Apoſtoli de diabolo, qui dicitur tanquam leo rugiens, circuire, quærens quem devoret. *Druſ.* Prov. Claſſ. 2. l. 5.

Verſ.13. *And the contentions of a wife are a continuall dropping.*] That will waſte the hardeſt ſtone in the world.

Verſ.15. *Slothfulneſs caſteth into a deep ſleep.*] *Tardemah*, the ſame word that is uſed of *Adam*, when a rib was taken out of him. *See* Iſa.29.10.

Verſ.21. *There are many devices in a mans heart; nevertheleſs the counſell of the Lord, that ſhall ſtand.*] The Hebrew ſignifies *cogitationem ingenioſam*, an invention carried on with great skill, *Eccleſ.*7.29. *Exod.*31.4. *Eſth.*4.5. ſubtill machinations, politick devices.

Many.] The Hebrew ſignifies many and great, *Gen.*25.23. great variety and depth of plots.

In a mans heart.] *Cor ſumitur pro intimis cogitationibus*, Pſal.64.6.

Man.] *Iſh*, an excellent man, and skilfull in ſome faculty, 1 *Sam.*17.34. *&* 16. 18. *Exod.*4.18.

The counſell of the Lord.] That is taken two waies: Voluntas propoſiti, voluntas præcepti.

1. For Gods ſecret purpoſe and decree, *Mic.*4.12. *Epheſ.*3.11.

2. His will revealed, *Act.*20.27. both are here meant.

Stand.] Abide, as *Pſal.*1.5. *Iſa.*40.8. compared with 1 *Pet.*1.25. Conſilium Jehovæ ſurget. *Cartw.*

2. Riſe, *Pſal.*68.1. *Iſa.*49.8. *Dan.*9.12. his counſell ſhall riſe over all their plots.

Verſ.22. *The deſire of a man is his kindneſs.*] That is, to do good in works of liberality.

A poor man is better than a liar.] That hath nothing to give, hath yet a giving affection.

Is better than a liar.] That is, better than a rich man, who before he was rich would brag much what he would do if he were rich, and yet being rich, is poorer in liberality than ever he was.

CHAP.

CHAP. XX.

Verſe 5.

Counſell in the heart of a man is a deep river; but a man of underſtanding will draw it out.] That is, crafty counſell.

A man of deſires.

But a man of underſtanding.] Of ſpirituall underſtanding out of the Word of God.

So wiſe as if he were nothing but underſtanding. *Draw it out.*] By queſtions and examinations.

Hithpael.

Verſ. 7. *The juſt man walketh in his integrity.*] It is that Conjugation in the Hebrew which ſignifies he ſet himſelf going; walking is a voluntary motion, a godly man hath an internall principle.

Verſ. 9. *Who can ſay, I have made my heart clean, I am pure from my ſinne.*]

Objection, *Matth.* 5. 8. *Bleſſed are the pure in heart.*

Anſwer, A man abſolutely conſidered in himſelf is all impure, but relatively conſidered in Chriſt he is pure. 2. No man is pure in reſpect of the preſence of corruption, but the godly are in reſpect of the efficacy and rule of it.

Verſ. 11. *Even a childe is known by his doings, whether his work be pure, and whether it be right.*] That is, you may reade and gueſs in a child how his courſe is likely to prove afterwards.

Verſ. 15. *There is gold, and a multitude of rubies: but the lips of knowledge are a precious jewel.*] As if he had ſaid, the greateſt heap of gold and precious ſtones is not to be compared with gracious words.

Verſ. 16. *Take his raiment that is ſurety for a ſtranger.*] That is, if a man be ſo ſilly and raſh to be ſurety for one he knows not, never ſpare ſuch a one, let him abide the ſmart of it.

Eſt Metaphora ab avibus, aut feris animantibus quæ laqueis ex inſcatione capiuntur.

Verſ. 25. *It is a ſnare to the man who devoureth that which is holy; and after vows to make enquiry.*] Sir *Henry Spelman* in his book *De non temerandis Eccleſiis* obſerves that a ſnare hath three properties, 1. To catch ſuddenly. 2. To hold ſurely. 3. To deſtroy certainly.

Scopus eſt hominem à ſacrilegio abſterrere. *Cartw.*

After vows to make enquiry.] *viz.* Colourable reaſons to evade the vow.

Verſ. 27. *The ſpirit of a man is the candle of the Lord.*] That is, the conſcience enlightned by the Word, as it is expounded, *Prov.* 18. 14.

Lucerna Domini, quia id habet in ſe divini, ut latentes ſenſus ſuos perſcrutetur.

God ſets up a light in the conſcience, whereby men look upon the moſt ſecret workings of the ſoul.

Proprium enim hoc Dei eſt, *Jer.* 17. 10. *Druſ.* in quæſt. Heb.

Searching the inward parts of the belly.] That is, the deep things of grace and ſinne.

See Junius & Cartwright, and alſo the ſeverall tranſlations of the great Bible.

Verſ. 30. *The blewneſs of a wound cleanſeth away evil.*] Both parts of the verſe referre to the ſame thing, and only note the benefit of correction.

CHAP. XXI.

Verſe 1.

THe Kings heart is in the hand of the Lord, as the rivers of water, he turneth it whither ſoever he will.] It is a ſimilitude taken from an husbandman, which draws the water as he pleaſeth through his ground.

Notant Hebræi non de communiore illa providentia, quæ ad omnes homines pertinet, hic agi: ſed de ſpecialiore illa, quâ regum & bonorum & malorum cogitata ita dirigit, ut eis utatur ad eos quos ſibi propoſuit eventus. *Grotius* Puto ſenſum eſſe, quam facilè aqua in rivos deducitur, tam facile eſt Deo cor regis flectere quo vult. Facillime autem aqua deducitur niſi agger aut aliquid hujuſmodi obſtiterat. Nam non reſiſtit deductioni eſt enim corpus naturæ fluidum. Quamobrem alveo parato ſponte & per ſe fluit. Indicat ergo facilitatem operationis divinæ in cor regis. Cæterum vox Ebræa Palgei non tam alveos denotat quam divortia ſive divergia, vel ut vetus interpres habet, diviſiones, nam *Pelag* dividere. Divergia autem ſunt, ubi aqua in diverſas partes vergit. Quid autem facilius quàm in divergiis aquam in quam velis partem deducere. Deinde ut aqua non vergit in hanc vel illam partem ſine divina providentia: ſic regis cor non inclinatur huc aut illuc caſu, ſed hoc accidit divinitus, Deus enim illud inclinat quo libet. *Druſ.* de quæſtitis per Epiſt. Epiſt. 40.

Verſ. 2. *Every way of a man is right in his own eyes; but the Lord pondereth the hearts.*] See 16. 2.

Verſ. 4. *And the plowing of the wicked is ſinne.*] That is, their endeavours, their labours and ſtrength of their ſpirits is eſpecially for the furtherance of ſinne.

Verſ. 6. *The getting of treaſures by a lying tongue, is a vanity toſſed to and fro of them that ſeek death.*] Tongue of falſhood or deceit, as *Junius*.

By any fair colourable pretexts, ſhifts which a man cannot carry ſo handſomly that he will not ſeem to offend, even this wealth is called firſt vanity, a thing of nought, which ſhall not be able to profit him that hath it, it ſhall be void of uſe and fruit unto him: and not alone vanity, meerly unprofitable and good for nothing, but vanity toſſed to and fro, vanity mixed with uncertainty, ſuch wealth cannot be durable; like a Ball betwixt two players at Tenice, which is not ſuffered to abide ſtill in any place.

Of them which ſeek death.] He means, of them which though they do not conceive ſo much, yet ſhall as certainly procure eternall death unto themſelves, as if they did of purpoſe ſeek after it, with a deſire and intention to procure it to themſelves.

Verſ. 27. *The ſacrifice of the wicked is abomination: how much more when he bringeth it with a wicked minde.*] Not only abominable, but abomination in the abſtract. The word ſheweth the higheſt diſdain, therefore Idols are called abominations.

With a wicked minde.] That is, with a baſe end. His minde is alwaies evil in its conſtitution, but not in regard of its actuall intent.

Verſ. 29. *A wicked man hardeneth his face.*] An alluſion to a traveller that is reſolved on his journey, ſets his face toward the winde and weather, and goes on.

CHAP. XXII.

Verſe 2.

THe rich and poor meet together: the Lord is the maker of them all] That is, they meet in this, that they have but one maker.

Gnarum, id est, astutus dupliciter capitur. Primò, in malam partem pro vafro doloso & fraudulento. Secundò, in bonam, pro prudente, cauto & circumspecto. Innocens quoque oppositus callido, Hebr. *pibi*, id est simplex, dupliciter capitur: Primò, in bonam partem pro sincero candido recto, mali & doli experte. Secundò, in malam partem pro inexperto, rudi, insipiente. *Cornel. à Lap.* in loc.

Vers.3. *A prudent man foreseeth the evil and hideth himself.*] The danger that is coming, the extent and latitude of it, that he be not overtaken with it unawares. There is a metaphor in the Hebrew word, drawn from the naked, which turn themselves here and there.

Vers.6. *Train up a child in the way he should go, and when he is old, he will not depart from it.*] Hhanoch lanagnar gual pi, *instrue vel intra pueruum ad os*, teach the childe, even as we feed children with such meat as they are able to digest.

Vide *Juv.* Sat.14.

In his way.] That is, according to his capacity.

And when he is old, he will not depart from it.] He will be the better for it while he liveth.

That of *Horace* is known,

Quo semel est imbuta recens servabit odorem,
Testa diu:

See Prov.23.6.

Vers.9. *He that hath a bountifull eye shall be blessed.*] The LXX. reade it, He that hath compassion on the poor, in the Originall and Paraphrase it is, He that hath a good eye; and again, an envious and malignant is said to have an evil eye. From the eye are discovered effectuall signes of goodness, mercy, clemency, anger, hatred, sorrow, joy, and such like affections. From this reason in nature did our Saviour derive that his saying in the Parable, *Is thine eye evil because I am good?*

Profecto in oculis animus habitat. *Plin.* l.11. Matth. 20.15.

Vers.12. *The eyes of the Lord preserve knowledge.*] The eyes of the Lord signifie his peculiar presence and providence, the eyes of the Lord are upon the righteous.

Knowledge.] The abstract for the concrete, as *Job* 5.16. *Psal.*12.2. *Rom.*11.17. men of knowledge.

Scopus est vanos & sæpe absurdos pigrorum ad laborem declinandum pretextus ad majorem detestationem proponere. *Cartw.*

Vers.13. *The slothfull man saith, there is a Lion in the way, I shall be slain in the streets.*] No sluggard neglects any duty but he hath a pretence. 2. The pretence which he hath shall be enough to him to shift off a duty. Lions are in their dens in the day time, *Psal.*104 20,21.

Fitted to thy lips] *Thou shalt delight to speak of it, and shalt speak of it becomingly.*

Vers.18. *For it is a pleasant thing, if thou keep them within thee; they shall withall be fitted in thy lips.*] As if he had said, when thou hast been a learner, and hast gained a stock of knowledge, they shall be fitted to thy lips, that is, thy lips shall bring forth, shape and form those notions of truth into profitable and savoury discourses.

Within thee.] In thy belly, that is, take place in thy heart, because written there, as the Law was written in the midst of Christs bowels.

See Prov.25.7.

Vocem *Shalishim* per[triplicites] exponit *Hieron.* ut & Targ. tribus vicibus, sed analogia vocis hujus ostendit ita esse vertendum: Nonne scripsi tibi magna, in consiliis & scientia: vel eodem sensu, nonne scripsi tibi verba, ducum sive Principum, hoc est præstantissima documenta, in consiliis & scientiis, hoc est quæ tùm in consiliis dandis tibi prodesse, tum sapientem te & prudentem efficere possunt. Est enim *Shalishim* plurale à *Shalish* quod magnum, Ducem, Principem, propriè tertium à Rege denotat, & per metaphoram ad quævis excellentium dignitatis graduum constituta differtur. *Glassii* Philol l.2.par.1. Tract.1. Hoc loco abutuntur Pontificii, ut triplicem illum Scripturarum sensum stabiliant. Fateor ex Ebræis quoque nonnullos, Ebræum *Shalishim* explicare terna vel triplicia, sed illi aliter explicuere. R. Sab. hæc accipit, tanquam à Deo dicta, & interpretatur de lege, prophetis & hagiographis, alii qui hæc in persona Salomonis dicta censent, putant respici ad tres libros *Proverbia, Koheleth*, & *Canticum*. Alii ad triplicem hominum statum, incipientium, proficientium & perfectorum respici existimant. Alii triplicia *i.* sæpius iterata *Pagn.* perfecta. Vox Ebræa pluralis numeri est a sing. *Shalish* & proprie tertium à principum Republica vel militia significat, ut *mishuel* secundum. Postea extenditur ad virum principem, eximium, & in alto dignitatis gradu constitutum. Hinc alii reddunt verba magnifice, alii verba principalia, id est, principibus digna vel convenientia, *Junius* verba ducum, hoc est, præstantissima. Confer. *Prov.*8.6. *Amama* Antib. Bibl. l.3.

Vocem *Shalishim* per[triplicites] exponit

Vers.20. *Have not I written to thee excellent things in counsels and knowledge?*]

Vers.22.

Verſ.22. *Rob not the poor becauſe he is poor.*] Theſe words are capable of a double conſtruction: That is, let not his poverty and inability to withſtand thee, encourage thee the rather to rob him: which conſtruction agreeth well with the reaſon given in the next verſe; or thus, let the conſideration of his poverty keep thee off from medling with him.

Neither oppreſs the afflicted in the gate.] That is, either by bringing him before the Judge, or by wronging him thy ſelf being Judge: Judges ſate in the Gate.

Verſ.27. *If thou haſt nothing to pay, why ſhould he take away thy bed from under thee.*] No Law requires that a man ſhould lie in the ſtreets to let another lie in his bed.

Verſ.29. *Seeſt thou a man diligent in his buſineſs, he ſhall ſtand before Kings, he ſhall not ſtand before mean men.*] Liphne hhaſhim, *coram obſcuris*, that is, before the mean and baſer ſort, who were cloathed in ſoyled black.

CHAP. XXIII.

Verſe 2.

And put thy knife to thy throat, if thou be a man given to appetite.] Or in thy throat: That is, be very carefull and circumſpect in taking thy food, bridle thine appetite, take heed thou doſt not exceed meaſure.

Verſ.5. *Wilt thou ſet thine eyes?*] That is, thine affections. Heb. *involare facies*, Wilt thou cauſe thine eyes to fly? the inward diſpoſition of the heart ſhews it ſelf much by the eyes, therefore the Scripture ſpeaks of the delight and deſire of the eyes, and ſaith, thine eyes ſhall not pity, it implies, *aviditatem, celeritatem*, 1 *Sam.*15.19. the whole intention of the Spirit.

Eſt metaphora ab avium volatu ad oculorum aſpectum propter ſummam celeritatem tranſlata; *oculos*] eſt alia metaphora ſenſibus corporeis ad animum traducta: aut metonym. *effecti*, quia quod animus deſiderat, in id oculi defiguntur. *Cartw.*

Upon that which is not.] That thing which thou apprehendeſt it to be, that which hath no reality or ſtability.

For riches certainly make themſelves wings, they fly away as an Eagle towards heaven.] Not like a tame houſe bird, which a man may follow and catch again, nor like a Hauk that will ſhew where ſhe is by her bels, and be called again with a lure, but like an Eagle, which mounts aloft paſt ſight, and is carried away with ſo much haſte, that nothing can recall her.

See Job 9.26. Deut.28.49. Non abibant, inquit, ſed avolabant & avolabunt, non ſimpliciter ſed ut aquila, hoc eſt, quam citiſſimè, nam oſtenduntur verius quam poſſidentur, & dum placent, tranſeunt. *Druſ.* Prov. Claſſ.2. *l.*4. Hoc eſt, perniciſſimè, nam aquila mira pernicitate volat, Cælum verſus aut ad eſcam, *Prov.* 23.4. *Druſ.* Prov. Claſſ. 2. *l.* 4.

Verſ.7. *Eat and drink, ſaith he to thee, but his heart is not with thee.*] That is, he courts thee, but loves thee not.

Verſ.17. *But be thou in the fear of the Lord all the day long.*] He doth not ſay, Do thou fear the Lord all the day long, but be thou in the fear of the Lord all the day long, under the power and authority of it; as to be in the fleſh, in malice, in drink.

Verſ.23. *Buy the truth, and ſell it not.*] It is expreſt both affirmatively and negatively. *See* ch.21.26. & 22.29.

Buy it.] That is, uſe all means which poſſibly ye can for attaining and poſſeſſing of it.

This advice concerneth two ſorts of men,

1. Such as have it not, they muſt labour to get it.
2. Such as have it they muſt hold it faſt.

Verſ.26. *My ſonne, give me thine heart.*] Not lend me thy ear, or afford me thy tongue.

Exitium ſignificat inevitabile, in quod incidunt qui cum ſcortis habent conſuetudinem. *Mercerus* in loc.

Verſ.27. *For an whore is a deep ditch, and a ſtrange woman is a narrow pit.*] There is no getting out of a deep ditch if the mouth be narrow.

CHAP. XXIV.

Verſe 4.

AND by knowledge ſhall the chambers be filled with all precious and pleaſant riches.] Some expound it of the hidden parts of the ſoul, proſperity is intailed to piety.

Verſ.13,14. *My ſon, eat thou honey, becauſe it is good, and the honey-comb, which is ſweet unto thy taſte.*] As honey is pleaſant in the taſte, ſo the knowledge of ſpirituall things.

Verſ.16. *For a juſt man falleth ſeven times and riſeth up again: but the wicked ſhall fall into miſchief.*] The common addition, and which is frequent in the ancient Fathers, of *ſeven times a day*, is more than is found in the Originall.

That is, often into trouble, *Pſal.*34.19. ſo *Junius in notis Tarnov. Exercit. Bibl. Druſius, Mercer, Piſcator, Deodate,* the *Genevah*, and others.

But the wicked falleth and never riſeth again.

Eſt allegoria à lucernis extinctis ad res proſperas everſas tranſlata. *Carth.* in loc.

Verſ.20. *The candle of the wicked ſhall be put out.*] The life of the wicked is compared to a candle, becauſe it is maintained by baſe ſtinking matter, and will go out in ſnuff.

Verſ.21. *Them that are given to change.*] viz. *Leges & ſtatum regni.* Pagn.

q. d. Percipient ipſi poſt hoc ſuum laudabiliter præſtitum officium peculiarem tum intus in conſcientia amœnitatem tum foris honeſtam aliorum de ſe ſententiam ac favorem, ut amaritudo quædam ſubfuerit periculoſæ correptionis medelæ. *Geier.* in loc.

Verſ.25. *But to them that rebuke him ſhall be delight.*] That is, much comfort and matter of rejoycing, ſo as they ſhall not need to repent what they have done.

And a good bleſſing ſhall come upon them.] That is, either a bleſſing of good men, who will bleſs, praiſe and commend them, or a bleſſing of good things, and that from the Lord, who will reward them for this conſcionable performance of their duty.

Oſculum apud Judæos duplex erat, unum charitatis fraternæ (de quo Apoſt. *Rom.* 16. 16.) alterum honoris, Pſal. 2.12. *Carth.*

Verſ.26. *Every man ſhall kiſs his lips that giveth a right anſwer.*] Ingenuous ſpirits prize a right anſwer.

Verſ.32. *I looked upon it, and received inſtruction.*] Looking upon is more than ſeeing, the intention of ſeeing.

CHAP.

CHAP. XXV.

Verse 11.

WOrds fitly spoken.] *Heb.* words upon their wheels, that is, with a due concurrence and observation of all circumstances, of time, place, person, and the like, which are as the wheels upon which our words and speeches should runne.

Is like apples of gold in pictures of silver.] That is, gracefull and comely.

Vers. 12. *As an earing of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear.*] *q. d.* No jewell can so much adorn and beautifie a Christian as this can do, as when he can receive and submit himself to the word of reproof wisely given.

Vers. 14. *Who so boasteth himself of a false gift, is like clouds and winde, without rain.*] That is, speaking of great things he will do for his neighbour, but fails in the accomplishment.

Clouds.] Seem to offer and promise rain, but the winde takes them away, and frustrates mens expectation.

Vers. 17. *Withdraw thy foot from thy neighbours house: least he be weary of thee, and so hate thee.*] The Arabians say, Visit seldom, and thou shalt increase love.

Fac pretiosum pedem in domo amici tui. Sciendum pretiosum ibi dici pro rarum. Nam quia cara omnia rara sunt juxta proverbium, ideo Ebræi permutant pretiosum cum raro & Sermo Domini pretiosus erat in Israele. *Drus.* Observat. 3.

Vers. 18. *A man that beareth false witness against his neighbour, is a maul, and a sword, and a sharp arrow.*] *Bernard* saith that there are three parties smitten with one and the self same tongue, *viz.* the Judge, the party that hired him, and he against whom he cometh, *Judici est malleus,* that is, he doth astonish the Judge as if he had a blow given him on the head, that he knoweth not how to determine or judge the matter.

2. To him that hired him he is a sword to fight for him and his cause, but withall a sword to kill his soul.

3. To him against whom he witnesseth he is an arrow, and the wound that he maketh sticketh in him, either in his goods, life, or good name.

Vers. 20. *As he that taketh away a garment in cold weather, and as vinegar upon nitre: so is he that singeth songs to an heavy heart.*]

Variæ hujus loci expositiones reperiuntur & sane dictio *magradeh* totam variat sententiam, si relicta significatione Ebræa ex Chaldaica illam interpreteris, quod bona facit Interpretum pars. Verbum enim *gnadah* Ebræis sig. ornare Chaldæis autem & Syris transire, uti passim hoc sensu occurrit in *Daniele* c. 4. 2[illegible]. c. 6. 8. c. 7. 14. Chaldæus ergo Paraphrastes & *Aben Esra* in Comment. hujus loci sensum removendi habere volunt, quos & Munsterus sequitur, ut talis inde hujus paræmiæ sensus emergat. Quemadmodum ineptè facit, qui vestem in die frigoris removet, aut qui acetum infundit nitro, ita non minus inepte facit, qui cordi malo, hoc est perverso incredulo ac pertinaci canit cantica, hoc est, qui incredulos ac pertinaces homines blandis monitionibus flectere, ac in viam revocare conatur. Tremellius Ebreæ adhæret significationi atque ita reddit, ut qui imponit sibi vestem (Hebr. qui ornat se veste) tempore frigoris: ut sit sensus docente *Junio* in notis. Tristitiam dissolvit cantus, ut vestes discutiunt frigus & acetum dissolvit nitrum. Musicæ enim harmoniæ hunc esse usum docet exemplum Saulis, 1 *Sam.* 16. 24. 2 *Reg.* 3. 15. *Mayerus* in Philol. Sac.

Vers. 21. *If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink.*] That is, he which hates thee, not he whom thou hatest, for thou must hate none.

Understand all things necessary in time of his need if occasion be offered.

Vers. 22. *For thou shalt heap coals of fire upon his head, and the Lord shall reward thee.*] Double his fault, make him pliable to your purpose, as metals heated.

Heap Gods wrath, *Tremel. Chrys. Theoph.*

Provoke him to love, *Beza, Aug. Jerom. Calv. Vatabl.*

Pererius,

Pererius, Aquinas, Cajetane, have both.

Head.] Minde, *Aquinas*: Judgement, *Origen.*

Verſ.23. *The North winde driveth away rain; ſo doth an angry countenance a backbiting tongue.*] The North winde, the ſharpeſt of the windes purgeth the air and driveth away the clouds, which elſe would quickly diſſolve themſelves into ſhowers and ſtorms.

Verſ.26. *A righteous man falling down before the wicked, is as a troubled fountain, and a corrupt ſpring.*] That is, baſely ſubmitting or creeping poorly to a wicked man.

Is as a troubled fountain.] He hath mudded the purity of his own ſoul with worldly reſpects and carnall intereſts.

Verſ.27. *It is not good to eat much honey: ſo for men to ſearch their own glory, is not glory.*] Honey is put for the choiceſt contentment, if one eat a little he findes ſweetneſs, but if much, he will be ſaded with it.

In the Originall, The ſearching out of glory is glory. *Chekar* is ſometimes rendred ſearching, ſometimes the end; the utmoſt end of glory is glory, you cannot have too much of it, it will be glory at the laſt.

Verſ.28. *He that hath no rule over his own ſpirit, is like a City that is broken down, and without Wals*] It can keep out no body, ſo he can keep in no lusts. 2. All that are without may come in freely, all temptations may aſſault him. 3. There is no watch.

CHAP. XXVI.

Verſe 4.

Ubi ſi reſpondeas, ei ſimilis futurus ſis. Ne reſponde ſtulto. Reſponde ſtulto, ubi ſi taceas ipſi ſapiens videbitur *Raſi, Aben Eſra, Rabbog.*

Answer not a fool according to his folly, leſt thou alſo be like unto him.] That is, not in ſuch pride, paſſion, or reviling faſhion as the fool objects.

Verſ.5. *Answer a fool according to his folly, leſt thou alſo be like unto him.*] That is, fully to the point, that he might not grow wiſe in his own conceit.

Verſ.6. *And drinketh dammage.*] That is, he ſhall have dammage enough, a full draught of it.

Verſ.7. *The legs of the lame are not equal; ſo is a parable in the mouth of fools.*] As a lame perſon is uncomely in his going, ſo a grave and holy ſentence ſeems in the mouth of fools, his words and waies agree not.

Vide *Dilberi* Diſput. Acad. Tom.2 p.426.

Verſ.8. *As he that bindeth a ſtone in a ſling; ſo is he that giveth honour to a fool.*] The ſumme of this is, that it is abſurd to honour a wicked man.

Verſ.9. *As a thorn goeth up into the hand of a drunkard, ſo is a parable in the mouth of fools.*] A thorn was their inſtrument in ſowing cloathes, he wounds himſelf with it: compare 1 *Cor.* 15.23. & 7.29. A parable, a wiſe ſaying, when a fool hath the managing of it, wounds himſelf with it, he perverts the moſt innocent principles.

Verſ 12. *Seeſt thou a man wiſe in his own conceit, there is more hope of a fool than of him.*] In a naturall fool there is but one hinderance to wiſdome, *viz.* ſimple ignorance: In the conceited fool there are two hinderances, prejudice and obſtinacy.

Hebraicum eſt proverbium idem ſignificans, quod auribus lupum tenet. *Druſius.*

Verſ.17. *He that paſſeth by, and medleth with ſtrife belonging not to him, is like one that taketh a dog by the ears.*]

Verſ.23. *Burning lips, and a wicked heart, are like a potſheard covered with ſilver droſs.*] words carrying a ſhew of great love, as if they did even flame with love.

And

And a wicked heart.] That is, bent upon miſchief.

Like a potſheard covered with ſilver droſs.] That is, good for nothing, baſe, vile, contemptible, whatever glorious ſhew they may make for a little time.

CHAP. XXVII.

Verſe 1.

For thou knoweſt not what a day may bring forth] It is a metaphor taken from a womb, when a woman is in travell, Who can tell what ſhe will bring forth till ſhe be delivered? ſo when the womb of the morning is in travell, who can tell what a day it may bring forth? happy or diſmall. Romanum proverbium notum eſt, neſcis quid ſerus veſper vehat. *Mercerus.*

Verſ.3. *A ſtone is heavy, and the ſand weighty: but a fools wrath is heavier than them both.*] An angry man is compared to thoſe things which are more tedious and hurtfull to a man, than if one ſhould caſt ſtones at him, or lay heavy burdens of ſand or like matter upon him, even then altogether inſufferable and inſupportable.

Verſ.4. *Wrath is cruell, and anger is outragious.*] In that it doth make a man cruell and outragious in his attempts.

But who can ſtand before envy?] That is, no man can; the interrogation is more emphaticall. *See* Pro.14.30.

Verſ.8. *As a bird that wandereth from her neſt, ſo is a man that wandereth from his place.*] That is, God hath ſet every man in a place and calling; he that goes out of that like a bird, falleth into the ſnare of the fowler, or the talons of the birds of prey.

Verſ.15. *A continuall dropping in a very rainy day, and a contentious woman are alike.*] See 19.13. when it is foul without and it droppeth within. See *Mercer.*

Verſ.16. *Whoſoever hideth her, hideth the Winde, and the ointment of his right hand which bewraieth it ſelf.*] A proverbiall ſpeech for fruitleſs endeavour in hiding a thing; the winde the more you hide it, the more noiſe it makes, and ointment in your hand, the more you hide it, the more it ſmels. Hoc eſt, idem facit ac ſi odoratiſſimum unguentum manu occultare velles, quod odore ſuo ultro ſe prodit, quantumvis eo renitente. *Capel.* Crit. Sac. l.5. c.6.

Verſ.17. *Iron ſharpeneth iron, ſo a man ſharpeneth the countenance of his friend.*] When you whet one iron upon another, the edge grows keen; thus a man ſharpeneth the countenance of his friend. The word tranſlated countenance, ſignifies alſo anger or paſſion, becauſe anger quickly appears in the countenance, hence ſome render the Proverb, As iron ſharpeneth iron, ſo a man ſharpeneth the anger of his friend. 1 Sam. 23. 16,17.

Verſ.19. *As in water face anſwereth to face; ſo the heart of man to man.*] The face in water renders the ſelf ſame ſhape, colour, lineaments, proportion; ſo the heart. Every man may in another mans heart ſee the compleat image, deformities, uncleanneſs of his own. Ut videat quis alterius cor in ſuo tanquam ſpeculo.

Verſ.21. *As the fining pot for ſilver, and the furnace for gold; ſo is a man to his praiſe.*] They ſhew what pure metall or droſs there is; ſo praiſe and honour will ſhew what is in man.

Verſ.22. *Though thou ſhouldſt bray a fool in a mortar, yet will not his fooliſhneſs depart from him.*] Not a naturall, but a conceited fool: that is, let him be afflicted, till he be almoſt deſtroyed.

CHAP.

CHAP. XXVIII.

Verſe 1.

But the righteous are bold as a Lion.] As a young Lion, *Leunculus*; *Arias Montanus*, which is more bold than the other.

Verſ.2. *For the tranſgreſſions of a Land, many are the Princes thereof: but by a man of underſtanding and knowledge the ſtate thereof ſhall be prolonged.*] That is, in a way of variation, one after another. He means not only of a wiſe Prince, but this, As wicked men corrupt their Princes, ſo grave and good Counſellours, prudent men about him, are great means to prolong the tranquillity of a Land.

Vide *Mercerum.*

Verſ.13. *Who ſo confeſſeth and forſaketh them ſhall have mercy.*] That is, he which in the very act of confeſſing forſaketh.

Verſ.14. *Happy is the man that feareth alway.*] That is, to ſinne, *Rom.*11.20. 1 *Cor.*10.12.

Verſ.20. *But he that maketh haſt to be rich ſhall not be innocent.*] That is, it fals out ſo: See 1 *Tim.*6.4.

Verſ.23. *Findis more favour than he that flattereth with the tongue.*] Even with that man.

Verſ.24. *Who ſo robbeth his father or his mother, and ſaith, it is a tranſgreſſion, the ſame is the companion of a deſtroyer.*] That is, will eaſily joyn with men-robbers to ſpoil others of their goods alſo.

CHAP. XXIX.

Verſe 1.

In the Hebrew it is, a man of reproofs which hardens his neck, ſhall ſuddenly be broken without health.

He that being often reproved, hardeneth his neck, ſhall ſuddenly be deſtroyed, and that without remedy.] A terrible Scripture, and to be applied with much caution. We know not how often, nor how long it will be before the date of patience be expired.

Bains applies it to the Jews.

Obdurans cervicem] Metaphora ducta à bobus aut aliis animantibus quæ jugum cervicibus impoſitum detrectant. *Mercerus.*

Verſ.5. *A man that flattereth his neighbour, ſpreadeth a net for his feet.*] As a Fowler lieth in wait to bring the bird into the net, and hold him in it, implying that flattery is the devils inviſible net, by which he catcheth and holdeth men faſt in the ſnare. *See* Iſa. 3.12.

Verſ.6. *In the tranſgreſſion of an evil man there is a ſnare.*] Or, In the tranſgreſſion of man there is an evil ſnare. *Malus laqueus, Montanus.* He is inſnared himſelf by his own ſinne, and by his means inſnares others, *Prov.*22.25.

Matrem potiùs dicit quàm patrem, etſi & hunc dedecoret & dehoneſtet: quòd opportunior ſit mater injuriæ & contemptui filii. *Mercerus.*

Verſ.15. *But a childe left to himſelf bringeth his mother to ſhame.*] Yea and his father too, though, the mother be here only named, becauſe ſhe uſually is moſt to blame in this kinde.

Nudatur populus. *Tremel.*

Verſ.18. *Where there is no viſion the people periſh.*] *Viſion*, for ſo Propheſie was wont to be anciently called, and a Prophet a Seer. Is naked, expoſed to Gods wrath, and their own perdition.

Verſ.25.

Verſ.25. *The fear of man bringeth a ſnare.*] That is, inordinate fear, ſo *Mercer*: and that four waies:

1. As it hinders a man in a good way.
2. As it carries a man to an evil way.
3. As it ſtirres up other men to try concluſions upon him.
4. As it provoketh God againſt him, *Jer.*1.17.

The Philoſopher ſaith, that fear is the betrayer of the ſoul Pejor eſt malo, timor ipſe mali. *Sen.* Trag.

Verſ.26. *Many ſeek the Rulers favour, but every mans judgement cometh from the Lord.*] Or face.

The favour of a King may well be called his face, it is ſeen in the ſerenity of the countenance.

From the Lord.] Bowing and bending the Rulers heart which way it pleaſeth him, *Prov.*21.1.

CHAP. XXX.

Verſe 1.

E*Ven unto Ithiel and Ucal.*] *Ithiel*, God with me; as *Immanuel*, God with us: and *Ucal*, from *Jacal* Potent.

Deus mecum. Deus nobiſcum.

Verſ.2. *Surely I am more brutiſh than any man, and have not the underſtanding of a man.*] *Binath Adam*, the underſtanding of *Adam*; not perfect knowledge of the rule of duty, as he had; yet *Agur* was a Prophet eminently inſtructed by God in a more immediate way of revelation: *See* 1 Cor.13.9.

By reaſon of bruitiſh paſſions that are in me.

Here are two things,

1. All men are bruitiſh.
2. Godly men are more ſenſible of their bruitiſhneſs than any others.

Verſ.3. *ſaies he hath not the knowledge of the holy.*

Verſ.4. *Who hath aſcended into heaven, or deſcended.*] Some interpret it by that viſion which *Jacob* had, *Joh.*1.*ult.* Angels aſcend and deſcend for our ſervice yet God uſeth them.

Verſ.6. *Adde not thou unto his words, leſt he reprove thee, and thou be found a liar.*] A man that addes a lie to the word.

Verſ.8. *Remove farre from vanity and lies, give me neither poverty nor riches, feed me with food convenient for me.*] Poverty hath been the decay of many: but riches of a farre greater number.

Food convenient.] Or as the words ſignifie, bread of his ſtatute, allowance, or ordinance, which God in his counſell had appointed and ordained for him, ſo much as was fit for him, and this fitneſs muſt be meaſured partly and principally by naturall neceſſity, partly and ſecondarily by the uſe of ours.

Lechem Chukki, *nouriſh me with bread of his meaſure for me; that very phraſe the holy Spirit tranſlateth ἄρτον ἐπιούσιον, by a new framed word.* Broughton *on the Lords prayer.* Tribue victui meo neceſſaria, *Vulg.Lat.* Int. Tremellius *tranſlateth it*, Demenſum meum, *mine allowance.*

Verſ.10. *Accuſe not a ſervant unto his Maſter.*] That is, cauſleſly and maliciouſly.

Verſ.12. *There is a generation that are pure in their own eyes.*] *Dor*, a ſucceſſive generation; it implies *tales nunquam defuturos, optimi eſſe volunt quia peſſimi non ſunt.*

Verſ.14. *There is a generation, whoſe teeth are as ſwords.*]

Heb. *acheles ab achal.* Comedere, appoſitè hoc vocabulum adhiber, cum de dentibus comeſtionis inſtrumentis verba facit. *Menochius.*

Verſ.17. *The Ravens of the valley ſhall pick it out, and the young Eagles ſhall eat it.*]

Corvi erga pullos ſuos ſunt crudeles, & cadaverum oculos omnium primos ſolent invadere & effodere, atque ita crudelis erga parentes, punitur per crudeles erga pullos, & per aquilas pios erga pullos *Schind.* in Lex.

it.] A phraſe which ſets forth the end of a notorious malefactour, that is hanged in the air till the Ravens pick out his eyes, *Gen.* 40.19.

Verſ.19. *The way of an Eagle in the air, the way of a Serpent upon a rock, the way of a Ship in the midſt of the ſea, and the way of a Man with the Maid.*]

The way of an Eagle in the air.] Not to be ſeen after once flown away.

The way of a Serpent upon a rock.] Gliding away without leaving any impreſſion of her body behind, and afterward creeping into ſome hole of the earth.

The way of a Ship in the midſt of the ſea.] Swiftly carried away with the windes:

See Pinchon of the Sabbath, part. 1. ch. 5.

And the way of a Man with a Maid.] That is, a cloſe and chaſt Virgin kept from the acceſs of ſtrangers. As hard as it is for an unworthy man to get a modeſt Virgin, kept cloſe in her parents houſe (which is made as difficult as to get a flying Eagle) ſo hard it is to diſcover a whore.

Some ſay of an adultereſs, that is as hard to finde out as any of the four.

CHAP. XXXI.

Verſe 4.

Non defuerunt qui his verbis, regibus vini uſum interdictum exiſtimarent; Ebr. non convenit regibus bibere vinum, hic largiorem & quæ hilaritatis terminos excedit, potationem notat. *Amam.* Antibarb. Bibl. l. 3.

IT is not for Kings, O Lemuel, it is not for Kings to drink wine, nor for Princes, ſtrong drink.] That is, immoderately, muſt not be given to it.

Verſ.6. *Give ſtrong drink unto him that is ready to periſh, and wine to thoſe that be of heavy hearts.*] Wine was not for the Judge, but for the condemned perſon.

The Jews upon this place of Scripture do ground a cuſtom which they uſed, of giving a kinde of ſtrong drink or wine unto ſuch as were to ſuffer death, whereby ſtupifying the ſenſes, they diminiſhed the pains which they were to endure. *See Mark* 15.23.

Carmen encomiaſticon ordine literarum alphabeti conſcriptum, qualia reperiuntur pleraque in Scriptura, ad juvandam memoriam, ut *Pſalmus* 119. *Pſal.* 145. & aliquot alii, Lamentationes Jeremiæ. *Mercerus.*

Verſ.10. *Who can finde a vertuous Woman?*] That imports not *inveniendi impoſſibilitatem, ſed difficultatem.*

Verſ.15. *And a portion to her maidens.*] That is, the portion of work; ſo *Mercer* and others.

Hinc fit ut ne nocte quidem tota, extinguatur ejus lucerna, dum aſſiduè operi invigilat: quod hyperbolicè dicit de bona noctis parte, quam operi potius & labori quam ſomno impendat. *Mercerus.*

Verſ.18. *Her candle goeth not out by night.*] That is a tropicall ſpeech, and ſomewhat hyperbolicall, the word *night* is put for a part thereof. The phraſe only implieth vigilancy, ſhewing that ſhe is late down and early up: If not putting out her candle by night, ſhould imply a ſitting up all night long, How could it be ſaid, that ſhe riſeth up?

Verſ.21. *She is not afraid of ſnow for her houſhold: for all her houſhold are cloathed with ſcarlet.*] That is, for the coldeſt ſeaſon in winter.

Cloathed with double garments, that is, with ſuch cloathing as is fit for cold weather. The Hebrew word is oft uſed for ſcarlet, but according to the proper notation of it, it ſignifies things doubled, which is moſt pertinent to this place; therefore though it be ſo tranſlated, yet the Kings Tranſlatours have noted the other in the Margin.

Verſ.26.

Verſ. 26. *And in her tongue is the Law of kindneſs*] Or, bountifulneſs, as the Hebrew word importeth.

Whereby ſhe doth as it were command kindneſs from others. *See* Col. 4. 6.

Lex benignitatis. *Tremel.* Lex clementiæ, lex, id eſt, ratio & doctrina. Semper in ore habet, quo pacto beneficentiam in alios exerceat, & quibus rationibus officia charitatis aliis præſtabit, meritis omnes devinciet, obſequiis demerebitur. *Mercerus.*

Verſ. 27. *She looketh well to the waies of her houſhold.*] The word ſignifies to ſtand as a watchman in a watch-tower, who looketh carefully on every ſide, and obſerveth and giveth notice to the City of all approaching enemies, that none may ſurpriſe the ſame at unawares.

Verſ. 30. *Favour is deceitfull, and beauty is vain: but a Woman that feareth the Lord, ſhe ſhall be praiſed.*] Id eſt, mulieris gratia fallax eſt, & pulchritudo vana: quæ autem timet Dominum, ea laudabitur. *Picherellus.*

Verſ. 31. *Give her of the fruit of her hands, and let her own works praiſe her in the gates.*] That is, let them be there ſpoken of to her commendation; let all men give her due praiſe; even alſo publickly for her publick vertues.

Id eſt, palam in locis frequentiſſimis, in frequentiſſimo hominum cœtu qui in portis eſſe ſolebat, ubi judicia exercebantur. *Mercerus.*

ANNOTATIONS
Upon the Book of
ECCLESIASTES,
OR THE
PREACHER.

CHAP. I.

Kobeleth Ecclesiastes liber *Salomonis* in quo collectæ sunt omnes sententiæ & sapientiæ, vel ipse *Salomon*: ut forma fœminina referatur ad sapientiam, quæ ipso *Salomone* erat, & ad quam audiendam homines congregabantur. *Schind.* in Lex Pent. *Kobeleth* concionatrix, hoc est, elegans & pulcher concionator: solent enim fœminæ in quoque genere esse pulchriores. *Ribera.* Quod suam ad Ecclesiam aggregationem proponit, tanquam ornamentum quo huic operi gratiam & existimationem conciliet, argumento est quanti æstimandi & quo honore prosequendi, qui ex Ecclesia ob pervicaciam in scelere peregrinantes, rursus ad Ecclesiæ societatem colliguntur: tantum abest ut eorum in vita anteacta prolapsiones illis exprobrari debent. Quo de vide *Luc.*15. per totum caput. *Carthus.* in loc. Vide plura ibid.

Kobeleth a Preacher or reconciled Penitent, this being his penitential Sermon or writing delivered to the Church or Assembly of faithfull Jews. Mr *Pemble.*

Some question this signification of a reconciled Penitent.

Of gathering the best things, *viz.* Wisdom, *Salomon* is called *Kobeleth.* The Septuagint made a new term of their own, *Ecclesiastes*, or wise Doctor. *Broughton.*

The subject of this Book is in the beginning of it set forth to be the vanity of the creature in reference to the satisfaction of the souls of men.

God set up two great Lights in *Salomons* heart, one shewing the excellency of Christ, in the *Canticles*; the other, the vanity of the creature, as in *Ecclesiastes.*

Salomon had three advantages above others to know the vanity of the creature:

1. In regard of his wisdom, 1 *King.*4.29,30.

2. Riches,

2. Riches, 1 *Kings* 10. *per tot.* See *v.* 23.

3. In that he gave himself to make trial and experience of the creature.

Vers. 2. *Vanity of vanities, saith the Preacher, vanity of vanities, all is vanity.*] Five times vanity.

The Hebrews not having comparatives or superlatives, are forced to expresse those degrees by gemination or composition, so they say the Song of Songs. Sicut in Cantico Canticorum inter omnia carmina, excellens carmen ostenditur: ita in vanitate vanitatum, vanitatis magnitudo monstratur. *Hieron.* in loc. Hac tam efficaci loquendi formula toties repetita oratio, cui confirmandæ (præter alias veteris & Novi Testamenti hinc inde aspersas rationes) totus liber destinatus est, idque tam selecto scriba ad eam rem adhibito, non obscurè indicat, quam altas vanissimarum harum rerum amor in nobis radices egit: ut non nisi magna vi, & veluti instructa argumentorum acie illum nobis eripi & evelli patiamur. *Cartw.* in loc.

1. *Vanity*, not vain only, but vanity it self, in the abstract.

2. Excessive vanity, *Vanity of vanities*, Hebraism, superlative, by doubling he signifies most vain, *sc.* imperfect, uncertain, transitory, void of content, full of grief.

3. An heap of vanities, *Vanity of vanities*, an Hebraism, and imports most great vanity.

4. A universal proposition, *All is vanity.*

Vers. 3. *What profit hath a man in all his labour which he taketh under the Sunne?*] Or, *Fruit*, Heb. Ends in nothing.

Labour] Actions, councels, projects.

Under the Sun] In the whole world.

A generation is the number of men, which at any time are living together upon the earth, according as the derivation of the Hebrew word Dor *doth give us to understand, and so long as any of them are alive, so long doth the generation continue.* Dr Jermin.

Vers. 4. *One generation passeth away, and another generation cometh: but the earth abideth for ever.*] *One age passeth away*, Heb. *As Waves.*

Earth abideth] Till the end of all things, as flowers and grasse withers, yet the earth abides; Earth the stage of all actions, the womb that gives and receives all, man baser than the earth.

Salomon shews mans mortality by three similitudes:

1. Of the Sunne,

Vers. 5. *The Sunne also ariseth, and the Sunne goeth down, and hasteth to the place where he arose.*] The Sunne riseth and never standeth till it set, so man creeps up to his noon fulnesse of age, and then declines till he set.

The French Allans, Labourneth hard to ward his place, as one that bloweth labouring.

Hasteth] The Hebrew signifies *anhelare*, panteth to its place, like one out of breath, so man makes post haste to his grave.

2. The Winde,

Vers. 6. *The winde goeth toward the South, and turneth about to the North; it whirleth about continually, and the winde returneth again according to his circuits.*] The winde on a March day is very strong and boisterous, and calme at night.

Heb. *It whirleth it.*] That is, most certainly and speedily.

3. The Rivers,

Vers. 7. *Thither they return again.*] So man comes from the earth, and goes toward the earth.

Vers. 8. *All things are full of labour.*] All creatures and actions.

Labour.] Orig. *Wearisomnesse in getting or enjoying.*

The eye is not satisfied with seeing, nor the ear filled with hearing.] All pleasant objects give the eye no content; Musick gives not the ear content, *Etiam ipsa voluptas labor.*

Vers. 9. *The thing that hath been, it is that which shall be.*] That is, things shall be as they were.

Vers.

Vers. 10. *Is there any thing, whereof it may be said, See, this is new?*] It hath been already of old time, which was before us.

Nec tamen ignoro multa multis videri nova, ipsis nimirum, at non reipsa nova: Utpote quæ jam olim extiterint, ipsis autem fuerint incomperta. *Beza.*

Vers. 14. *All is vanity and vexation of spirit.*]
All things are vain,
1. From their emptinesse, and consequently unsatisfaction.
2. In regard of their mutability.
3. Because they may be lost.
Secondly, Vexation of spirit: Because
1. There is a mixture of evil in the best of these contents.
2, In all of them some unsuitablenesse of spirit.
3. In regard of the danger of sin from them.

They vex us actually.

Vers. 15. *That which is crooked cannot be made straight.*] The knowledge of all men in the world is not able to rectifie one crooked lust.

That which is wanting cannot be numbred.] There are many defects and errours in this knowledge.

Sapientia hæc rerum naturalium depravatos hominum mores non emendat tantum, sed neque viam & rationem monstrat, qua instituantur. *Cartw.*

Vers. 18. *For in much wisdom is much grief: and he that increaseth knowledge, increaseth sorrow.*] *Salomon* placeth not grief in wisdom, nor sorrow in knowledge it self, but in the way of attaining wisdome and knowledge, or in the exercise of it.

CHAP. II.

Verse 2.

I *Said of laughter, It is mad.*] That is, so farre forth as it hath not the fear and reverence of the name of God to restrain it.

Risui tribuit quod ei qui risui indulget erat tribuendum; quasi dicat: intellexi eum qui ad risum inclinat, insanire. *Mercerus.*

And of mirth, what doth it?] That is, what good doth sensual joy?

Carnalis puta, atque è rebus hujus seculi hausta. *Geierus.* Lætitiam alloquens tertia utitur persona contemptus causa, ut cùm præsenti alicui dicimus, *Que faict cestuy cy?* per contemptum & fastidium, Quid hic sibi vult? Quid tandem boni & commodi secum affert lætitia? *Mercerus* in loc. Nullam autem immodicæ voluptatis utilitatem esse tam indubie affirmat, ac si extra controversiam esset. Quo refertur quod per interrogationem hoc proponit, omnes vel peritissimos voluptatis artifices provocans, si quid quod contra faciat, offerre possint. *Cartw.* in loc.

Vers. 9. *Also my wisdome remained with me.*] Because *Salomon* was to take not only a sensual but a critical delight in the creatures. Few men in the enjoyment of so many pleasures depart not from the study of wisdom.

Vers. 10. *I withheld not my heart from any joy.*] That is, any thing which might be matter of joy to me; The same metaphor that is used *Revel.* 18. 17. lived deliciously, a metaphor from a beast that is let go without a yoke or bridle.

Non ab omni gaudio idiotismo Ebraico sic effertur negatio universalis, hoc sensu; *à nullo prorsus gaudio.* Geierus.

Vers. 14. *The wise mans eyes are in his head.*] Is judicious and advised in all his wayes.

Tropus est Scripturæ usitatus, significat circumspectum esse sapientem, nam eum videnti & oculato homini comparat, sicut luci sapientiam compararat. *Mercerus.*

But

But the fool walketh in darkneſſe.] He maketh not uſe of his knowledge to guide and direct his wayes. *See* Jer. 4.22.

Verſ. 24. *There is nothing better for a man*] *viz.* In reſpect of natural benefits.

In Hebræo ſenſus hic eſſe videtur. Nullum eſt homini bonum, niſi ut comedat & exhibeat animæ ſuæ ea quæ delectant, labore ſuo comparata. *Grotius.*

Quò mihi fortunam, ſi non conceditur uti!

CHAP. III.

Verſe 1.

Dr Jermin *thinks the words may rather be tranſlated, To every thing there is a time and a ſeaſon to every purpoſe under heaven.*

TO *every thing there is a ſeaſon, and a time to every purpoſe under the heaven.*] A ſet time (ſo the Hebrew word is uſed, *Nehem.* 10.34. & 13.31. *Eſth.* 9.26, 31.) Even a time not for every purpoſe; For, what purpoſe can any man have at ſuch a time to be born, or at ſueh a time to die? but as the Greek well renders it, παντὶ πραγματι, *For every thing under heaven*, the Hebrew word is uſed in the 17th *verſe* of this Chapter, and in 8.6.*

* Mr Gatakers *Vindication of his Annotat. on* Jer. 10. 2. Vide *Gataker.* Cinnum. lib. 2. cap. 6.

Intempeſtive ex hoc loco philoſophantur qui choreas ducere & ſaltationes tueri cupiunt. *Cartw.* in loc.

Verſ. 4. *And a time to dance*] This place ſpeaks not of dancing properly, but of hearty rejoycing, ſignified by dancing. He ſpeaks not of ſuch things as we ought to do, or may do by the commandment or permiſſion of God, but ſuch things as fall out and come to paſſe by the providence and decree of God.*

Vide plura ibid. * Elton *on the fourth Commandment.*

Inter quæ tempora illud unum eſt, cum mulieres ſanguinis fœdum profluvium patiuntur. *Menochius* de Republ. Heb.

Verſ. 5. *A time to imbrace, and a time to refrain from imbracing.*] *Liberis danda opera, & rurſum continentiæ,* ſo *Jerom.* 1 Cor. 7.5. See *Cartwright.*

Pythagoricorum diſciplina eſt tacere per quinquennium, & poſtea erudiros; hinc originem ſui maxiſſe decreti. Omnes artes abſque doctore non diſcimus: ſola hæc tam vilis & facilis eſt, ut non indigeat præceptore. *Hieron.* in loc.

Verſ. 7. *A time to keep ſilence; and a time to ſpeak*] Every thing is beautifull in his ſeaſon.

There are ſeven ſpecial ſeaſons of ſpeaking:

Firſt, When by ſpeaking we may bring glory to God, and doe good to our Brethren.

Secondly, When we have an opportuniy to vindicate the honour and truth of God.

Thirdly, When we may relieve the credit of a wronged Brother.

Fourthly, When we may inſtruct or direct thoſe that are ignorant.

Fifthly, When we may comfort and ſupport thoſe that are weak.

Sixthly, When we may reſolve and ſettle thoſe that are in doubt.

Seventhly, When we may duly reprove and convince.

And ſeven of ſilence:

Firſt, Till we have a Call.

Secondly, Till we be rightly informed about the ſtate of the Queſtion to which we muſt ſpeak.

Thirdly, Till we have a ſuitable preparation.

Fourthly, When what we ſpeak is like to be a ſnare unto our ſelves, *Amos* 5.10, 12, 13.

Fifthly, When our paſſions or corruptions are up.

Sixthly, When men are not capable of what we ſpeak, 1 *Sam.* 25.36.

7. When we may grieve in ſpeaking.

Verſ.

Verſ. 19. *For that which befalleth the ſons of men, befalleth beaſts, even one thing befalleth them: as the one dieth, ſo dieth the other.*]

Salomon more concionatoris loquutus & Alii.

eſt, neque ex ſua ſed inſipientium perſona id dixit. *Aquinas*,

Verſ. 21. *Who knoweth the ſpirit of man that goeth upward, and the ſpirit of the beaſt that goeth downward to the earth.*]

Some ſay theſe words are ſpoken in the perſon of wicked men, but the better anſwer is, that *Salomon* ſpeaks by conſideration of the outward events which do befall one as well as another.

Who can collect from ought he ſees in the world, that the ſpirit of a man goes upward, and the ſpirit of a beaſt downward?

2. Who doth acknowledge and conſider it ſo as to look after eternall ſupplies?

CHAP. IV.

Verſe 1.

[*And beheld the tears of ſuch as were oppreſſed.*] It is in Hebrew *Lacryma*, a tear. It may be either to ſhew, that there ſhould be ſo much compaſſion toward the afflicted, as one ſingle tear, or the firſt tear that they ſhed ſhould win relief; or (as one obſerveth) to ſhew the neglect of pity in thoſe that have ſuffered the oppreſſed to wait and weep ſo long to crave help, yet ſtill delayed, as they could weep no more, had only one tear left.

In Ebræo utitur ſingulari *lacryma*, quæ tamen collectivè accipitur pro magnâ lacrymarum copiâ, ſicut etiam *Pſal.* 5. 7. Ita & *Cicero* ſingulari alicubi utitur hocce ſenſu; *Citò wreſcit lacryma in malis alicuis.* Gelerus.

Verſ. 2. *Wherefore I praiſed the dead, which are already dead.*] The word ſignifies *Encomiis celebrare*, to ſing out praiſes and pronounce them happy; It is ſpoken of godly men, their ſtate of death is better than their own eſtate, or the eſtate of other righteous men alive.

Verſ. 5. *The fool ſolideth his hands together, and eateth his own fleſh.*] The ſluggard will not work.

Qua formula loquendi, aptiſſime deſidioſi inertiam & ſocordiam

Eateth his own fleſh.] Is cruell to himſelf, ſtarves himſelf, or through ſloth he is brought into ſuch want, that if he will eat, he muſt eat his own fleſh.

deſcribit. Manus enim inſtrumentum eſt, quo occupationum omne genus aggredimur & perficimus, unde etiam ſæpe actionum omne genus opera manuum appellatur. Quamobrem illis complicatis, & otio veluti vinculis conſtrictis, nihil aggredi aut tractare conceditur: Contra aſſiduitas in opere, *Prov.* 31. 17, 19. indicatur extenſione & admonitione manus ad opus. *Cartw.* in loc.

Verſ. 8. *Yea there is no end of his labour.*] No natural nor moral end.

Verſ. 13. *Better is a poor and a wiſe childe, than an old and fooliſh King, who will no more be admoniſhed.*] The more folly, the more obſtinacy, and the more impatience of admonition.

CHAP. V.

Verſe 1.

Keep thy foot when thou goeſt to the houſe of God, and be more ready to hear, then to give the Sacrifice of fools: for they conſider not that they do evil.] As though he ſhould have ſaid, All our prayers and other ſervices we do to God in his houſe, are but the Sacrifice of fools, till we have firſt (by hearing) been inſtructed how to do them according to Gods will.

Mede in loc. It is as much as to ſay, Come not into Gods houſe *illotis pedibus*. Here is an alluſion in particular to the rite of diſcalceation uſed by the Jews and other Nations of the Eaſt at their coming into ſacred places, as *Exod.*3.5. *Joſh* 5.

Keep thy foot.] That is, the whole man; A fool, a wicked man never conſiders God before whom he comes, and that he looks after inward purity.

The Sacrifice of fools.] A Sacrifice which proceeds from a judgement not rightly informed by rule.

Verſ. 2. *Be not raſh with thy mouth, and let not thine heart be haſty to utter any thing before God.*] *q. d.* You muſt not ruſh on publick duties without private preparation, becauſe God is a holy God.

Verſ. 3. *For a dream cometh through the multitude of buſineſſe.*] How cometh this in? The wandrings of a mans ſpirit, and the incoherence of mans thoughts in duties are here reſembled by the holy Ghoſt to dreams.

Verſ. 4. *For he hath no pleaſure in fools.*] He taketh no pleaſure in the prayers or other ſervices that fools and ignorant ſots do offer to him.

Stulti plane ſunt, qui vovent quod vel non perſolvunt, vel tardius juſto hoc faciunt. *Cartw.*

Verſ. 6. *Neither ſay thou before the Angel.*] That is, the Prieſt before whom the ſinne of raſh vows was to be confeſt, *Levit.*4.5. before Chriſt, the Angel of the Covenant who ſees through divers and futile excuſes, and puniſheth them. *Cartwright.*

Ne dicas *Libne Hammalach*, id eſt, coram Angelo ipſo. *LXX* vertunt πρὸ προσώπου τοῦ Θεοῦ in conſpectu Dei; & recte, cum immediate ſequatur, ut quid iraſcatur Deus propter vocem tuam, nempe temere in ejus conſpectu prolatam. *Rivetus.*

Verſ. 8. *For he that is higher than the higheſt regardeth, and there be higher than they.*] Higher than the higheſt, that is, the Angels.

Higher than they.] *viz.* Of them that are upon the earth, *Nebuchadnezzar* and other high oppreſſours, and can break them.

Verſ. 10. *He that coveteth ſilver, ſhall not be ſatisfied with ſilver, nor that loveth abundance, with increaſe.*] Cannot be ſatisfied with it, the more he hath, the more he deſires.

Semper avarus eget.

This is alſo vanity.] Riches are vain, *verſ.*10. to the end.

2. Full of cares.

3. Unable to help us in diſtreſſe.

4. We muſt leave them.

5. They are full of vexation.

Verſ. 17. *All his dayes alſo he eateth in darkneſſe, and he had much ſorrow and wrath with his ſickneſſe.*] Darkneſſe, i. e. *Sine lætitia & honore*, by light in Scripture is meant joy and honour, the inheritance of the Saints in light.

CHAP.

CHAP. VI.

Verſe 9.

THen the wandring of the deſire.] Heb. *The walking of the ſoul*; The heart hath its out-goings, it goeth forth to the objects on which it is ſet, *Ezek.* 33.31.

CHAP. VII.

Verſe 1.

A Good Name is better than precious ointment.] That is, ſaith *Junius*, *Ampliſſimis & gratioſiſſimis bonis corporeis.* Ointments are here named, becauſe in thoſe Eaſtern parts they were laid up among the moſt precious things, even in the Kings treaſury, *Iſa.* 39.2.

Per unguentum cui famam præponit, Synecdoche partis, deſignat omne genus opum, quia in illis primum locum obtinet, *Iſa.* 3.9. Vide *Prov.* 22.1. Famam hoc loco illam intelligo, quæ rebus præclare geſtis in bello aut in pace parata eſt, & ex quibus ad rempublicam commodum aliquod redundavit. *Cartw.* in loc. Pulchra inter *Schem* nomen, & *Schemen* oleum paranomaſia. *Geierus* eadem alluſio, *Cant.* 1.3. Grotius.

Verſ. 2. *It is better to go to the houſe of mourning, than to go to the houſe of feaſting: for that is the end of all men, and the living will lay it to his heart.*] The original word for feaſting ſignifies a drinking-feaſt moſt properly, and there the infection of ſinne is moſt dangerous, that is, *will lay it*] ought to do it, ſo *Mal.* 1. A ſonne honours his father.

Verſ. 4. *But the heart of fools is in the houſe of mirth.*]

His heart.] His whole affections and deſires, the whole man may be there, but not his heart.

Etiam tum cum tempus & locus illum ad luctum invitant. *Cartw*

Verſ. 6. *For as the crackling of thorns under a pot, ſo is the laughter of a fool: This alſo is vanity.*] Which make a fair blaze, and a great noiſe for the time, but all is done almoſt as ſoon as kindled, it deceiveth them when they moſt lean unto it.

Haud ſecus enim quam ſpinæ ſub calcabo ardentes magnum quidem flammæ crepitum, ſed mox deſiturum edunt: Ita ſtultorum effuſus & immoderatus ille riſus ſubitò concidens evaneſcit. *Beza.* Vide *Cartw.*

Verſ. 11. *Wiſdome is good with an inheritance, and by it there is profit to them that ſee the Sunne.*]

Wiſdome.] That is, Grace, it is good to the man, but not ſo good to others without an inheritance; Grace makes an advantage by an inheritance.

That is, by the union of wiſdom, and an inheritance together, either thoſe that poſſeſs the riches have a profit of them, or elſe to them that ſee the Sun, that is, to all ſorts of men.

Verſ. 14. *God alſo hath ſet the one againſt the other, to the end that man ſhould finde nothing after him.*] God goes in an untrodden path, no man can ſay, this he will do next.

Verſ. 16. *Be not righteous over-much, neither make thy ſelf over wiſe: why ſhouldſt thou deſtroy thy ſelf?*] We muſt temper zeal with knowledge, ſo that we may not

Hanc nimiam juſtitiam à ſuo effectu deſcribit: Nempe, ex nimia opinione propriæ ſapientiæ. *Cartw.*

hazard conſcience, nor endanger our ſelves. He ſpeaks either of an opinionative righteouſneſſe, be not righteous in thy own conceit, or rather of any indiſcreet zeal, that is, preſſe not juſtice too farre, nor urge it too extreamly in all caſes.

Mr *Perkins.* *Salomon* never ſaith ſo himſelf, but he brings thee in ſpeaking, Tuſh, be not thou righteous over-much, why ſhouldeſt thou deſtroy thy ſelf? As the Prophet *Iſaiah*, *Let us eat and drink, for to morrow we ſhall die.*

Mr *Fenner.* *Salomon* (ſay ſome) brings in the Atheiſt here ſo ſpeaking, and they make the next verſe, *Be not wicked over-much*, to be *Salomons* anſwer, if he ſpeak it himſelfe, it muſt be meant of ſuperſtitious and ungrounded righteouſneſſe.

Verſ. 20. *For there is not a juſt man upon earth that doth good and ſinneth not.*] That is, who in doing good ſinneth not.

That is, which doth good ſo purely and perfectly, as that he doth not ſin therein. For to the perfecting of a good work many things muſt concurre, want of any whereof is a ſinne. In this ſenſe *Luther* did truly hold, that *Juſtus in omni opere bono peccat*, not that the work in reſpect of its kinde, or *per ſe* is evil, but *per accidens*, becauſe in the good work there happeneth a defect.

B. Downam *of Juſtificat. l.4. c.3.*

Juſtificatos per Chriſtum infuſa per Chriſtum gratia non eſſe perfecte juſtos, ſed ſubinde à via mandatorum Dei deflectere, docetur tum hoc, tum multis aliis Scripturæ teſtimoniis, 1 *Reg.* 8. 40. *Pſal.* 143. 12. 1 *Joan.* 1. 8. Cartw. *in loc.* Vide plura ibid.

Verſ. 28. *Not one man among a thouſand have I found, but a woman among all theſe have I not found.*] One wiſe or good man.

In all *Salomons* obſervation he never knew above one man of a thouſand, and many conceive it was himſelf, that ever repented of this beaſtly ſinne of ſenſuality; but for a woman, to repent of that baſe ſinne was a thing unknown in all *Salomons* ſad experience.

Id eſt, in mille mulieribus, quas mihi adſciivi, nullam inveni ſincerè probam. *Grotius.*

Verſ. 29. *Loe, this only have I found, that God hath made man upright, but they have ſought out many inventions.*] *Jaſhar* ſignifies *rectus & approbatus*, right and approved right, according to the reſemblance of Gods holineſſe, and while ſo approv'd of him.

Many inventions.] The word ſignifies curious artificial inventions, but moſt ſtrong reaſonings wrought with a great deal of skill.

Quærunt in varietate creaturarum quod amiſerunt in unitate Creatoris. *Aug.* Vox *Jaſhar* non tantum rectum, ſed juſtum bonum ac purum quoque ſignificat, ideoque nunc vertitur per vocem εὐθὺς à *LXX.* Interpretibus ut hic & *Pſal.* 92. 16. nunc per vocem δίκαιος, ut *Num.* 23. 10. & καλὸς, *Deut.* 12. 28. & κατορθὸς, *Job* 33 3. Unde hac etiam voce Dei juſtitia deſcribitur *Pſal.* 92. 16, & Sanctorum à Deo regenitorum, *Num.* 33. 10. Quocirca Eccleſiaſtes ſub Epitheto *Jaſhar* quod *Adamo* tribuit virtutes illas complectitur, quæ in primo noſtro parente ad Imaginem Dei creato reluxerunt, & à Deo in regenitis per novam creationem inſtaurari dicuntur, *Epheſ.* 4. 23. *Col.* 3. 9. Cujus nonnulla quoque veſtigia in ipſis irregenitis ex diſcrimine juſti & inuſti, turpis & honeſti conſpici poſſunt, teſte Apoſtolo *Rom.* 2. 14, 15. *Cenſura in Confeſ. Remonſt.* c. 5. Vide *Mercerum* in loc.

CHAP. VIII.

Verſe 2.

I *Counſel thee to keep the Kings commandment, and that in regard of the oath of God.*] Whereby it may be collected, that at that time alſo Subjects were wont to be ſworn to allegiance and obedience unto their Princes.

This may be as a reaſon, ſo a qualification of our obedience, *Salvo Juramento Dii*, ſo farre as it may ſtand with the fealty we owe unto God.

Verſ. 5

Verſ. 5. *Who ſo keepeth the Commandment, ſhall feel no evil thing: and a wiſe mans heart diſcerneth both time and judgement*] *Shall know no evil,* ſo the Hebrew, we tranſlate it, *He ſhall feel no evil,* that is, he ſhall not have an experimental knowledge of evil.

The Hebrew word Jodang *ſignifies a carefull knowledge.*

Both time and judgement.] Time a fit ſeaſon in which every action is to be done.

Judgement.] The due manner and meaſure of performing every action.

Verſ. 11. *Becauſe ſentence againſt an evil work is not executed ſpeedily, therefore the heart of the ſonnes of men is fully ſet in them to do evil.*]

The Hebrew is, *Their heart is full to do evil.*

There is an emphaſis in the words.

1. *The heart.*] He doth not ſay only they practiſe ſinne.

2. *Sons of men*] All ſorts of ſinners.

3. *Set in them.*] The bent of the Spirit is that way.

4. The reſolute purpoſe of wickedneſſe, *fully.*

5. *Evil* in general.

Verſ. 12. *Yet ſurely I know that it ſhall be well with them that fear God, which fear before him.*] The laſt explains the other, a righteous mans fear of God is ingenuous in conſideration of the glory and excellency of the Lord.

See Prov. 5. 21.

Quia à malo abſtinent, & quod bonum eſt perſequuntur, quod Deum inſpectorem habent. *Garth.*

CHAP. IX.

IN this ninth Chapter *Salomon* ſhews the vanity of the creature in regard of the promiſcuous event, or like diſpenſation of all things in this life,

Verſ. 1. *No man knoweth either love or hatred, by all that is before them.* See *Job* 9. 21.

2. At death, *verſ.* 3. They all go down to the *dead, the righteous as well as the wicked,* Heb. 9 27.

3. After death, *All things fall alike to all.*

4. Particulars in their knowledge, *verſ.* 5. *The dead know not any thing*; It is ſpoken *de cognitione humana,* all acquired knowlege ſhall ceaſe, all parts, gifts and knowledge of arts and ſciences ceaſeth then, 1 *Cor.* 13. 12.

2. In reſpect of their fame and memory, their name among men periſheth.

3. Their affections ceaſe in reference to the things of this life, *verſ.* 6. *Pſal.* 146. 4.

4. In regard of their outward eſtate and enjoyments.

Verſ. 1. *No man knoweth either love, or hatred, by all that is before them.*] That is, as *Junius* expounds it, the thing he either loves or hates by reaſon of the ſickleneſſe of his affections.

Salomon ſaith not, No man can ſimply know the love or hatred of God to him; but in a compound ſenſe, that no man can know it by the outward events of this life, yet it may be known by the teſtimony of Gods Spirit renewing us, as *Catharinus* himſelf a Papiſt expounds it.

The Hebrew word for word according to the Septuagint tranſlated by *Jerom* is thus, Love alſo hatred, a man knoweth not all in the face of them. With leaſt imitation we tranſlate the words thus, *A man knoweth not love or hatred,* that is, what is love or hatred, by all that is before them, and then the meaning is plain, by outward things, the things that are before our faces, man knows not whether he be loved or hated of God, whereof the reaſon follows, *All things come alike to all.*

Etiam amorem etiam odium neſcit homo, omnia ad faſies eorum: ſupple hominum. Hoc vult de quavis re quæ homini occurrit, neſcit homo an ea proveniat ex amore Dei in ſe, an ex odio. *Grotius.*

Verſ.

Cuivis potest accidere, quod cuiquam potest.

Vers. 2. *All things come alike to all.*] That is, all outward things.

There is one event to the righteous, and to the wicked.] The good and bad thief on the Crosse, both died the same death.

He that sweareth.] Prophanely.

That feareth an oath.] Feareth to swear rashly, and after he hath sworn righteously is afraid not to perform it.

Vers. 7. *Go thy way, eat thy bread with joy, and drink thy wine with a merry heart.*] *Salomon* infers this from what he had said before, that is, Delight thy self in the good things God hath given thee, thy bread which God hath given thee, as a fruit of thine own labour.

For God now accepteth thy works.] They are not onely pleasing to God, as the works of all the creatures are, but *Ordine supernaturali*, because they come from a supernaturall principle, and are directed to a supernaturall end.

Sapiens auditorem suum invitat ad hilaritatem,

Vers. 8. *Let thy garments be always white; and let thy head lack no ointment.*] See 7th and 9th *verses*, that is, *Rejoyce*, they wore white in festivals and triumphs.

i e Internæ lætitiæ conservandæ, documentum præbendo allegoria candidarum vestium velatum, quasi dicat, ita ad hilaritatem compositus sis animo ut meritò, quasi festum diem agens candida veste indutus esse possis, candidarum vestium usus in rebus lætis adhibebatur. *Menoch.* de Repub. Heb. l. 6. c. 4.

Always.] The Originall is, *In omni tempore opportuno*, in every fit time.

Vers. 10. *Whatsoever thy hand findeth to do, do it with all thy might.*] Whatsoever is in thy power, *Gen.* 24. 10. *Job* 12. What thy condition and opportunities call for, and thou art able to do.

Might.] The Hebrew signifies 1. all a mans natural strength, *Humidum naturale*, *Psal.* 22. 12. *Isa.* 49. 4. Lay out all the strength of nature God hath given thee.

2. All acquired abilities, outward and inward, riches, honour, gifts.

Non est emolumentum Domino linguæ:

Vers. 11. *Nor yet riches to men of understanding.*]

sic habet Hebraicus contextus. Dominus autem linguæ Hebraica phrasi dicitur, qui peritus est verborum quemadmodum Dominus somniorum, *Gen.* 41. 15. dicitur *Joseph.* Rainold *de lib. Apoc.*

Time and Chance happeneth to them all.] *Salomon* speaketh out of the opinion of Epicures, and in their language, who thought things were wheeled about by a blinde Fortune, rather than by an oculate Providence.

So called (saith one) *Quia illa ordinatio ab homine non cognoscitur.*

By Chance he means the secret working of Gods providence, carrying things strangely beyond mens expectation.

Vers. 12. *So are the sons of men snared in an evil time.*] That is, at such time when they may receive utter destruction.

CHAP. X.

Verse 3.

Tractat de occurrentibus. *Cajet.*

YEa also when he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool.] Because his knowledge doth not guide his way, he saith to every one, he is a fool.

When he comes to practice, he declares himself to be a fool.

Vers. 6. *Folly is set in great dignity.*]

When

When the *Hebrews* would expreſſe a thing to the height, they ſet it forth in the abſtract, that is, Very fooliſh men. *I am againſt thee, O pride,* ſaith God to *Nebuchadnezzar.*

Voce ſtultitiæ hominem deſignat longe ſtultiſſimum, & ipſa veluti ſtultitia ſtultitiorem. *Cartw.*

And the rich ſit in low place.] That is, thoſe which are excellently qualified, *Qui virtute & prudentia abundè inſtructi ſunt.*

Verſ. 7. *I have ſeen ſervants upon horſes.*] That is, advanced above their place and degree.

And Princes walking as ſervants.] That is, dejected below their place and degree.

Verſ. 8. *Who ſo breaketh a hedge.*] That is, the ancient Laws eſtabliſhed.

Verſ. 16. *Woe to thee, O Land, when thy King is a childe; and thy Princes eat in the Morning.*] That is, when they are given to ſenſual delights, at ſuch times as ſhould rather be given to publick buſineſſe.

Verſ. 17. *Bleſſed art thou, O Land, when thy King is the ſonne of Nobles.*] That is, according to the Hebrew phraſe, truly Noble, indued with piety, vertue, wiſdom.

Id eſt, Phraſi Hebraica clariſſimus, qui moribus & educatione ingenuus eſt & nobilis. *Cartw.*

Verſ. 18. *Through idleneſſe* of the hands the houſe droppeth through.*] Junius, *Demiſſione manuum noſtri.* Vulg. *Infirmitate manuum*, through the hanging down of the hands, after the guiſe of ſluggards, whoſe hands are in their pocket, or hang dangling by their ſides.

* Per manuum humilitatem. *A. Ezra* mavult intelligere paupertatem, ſed malo remiſſionem & mollitiem, ut *LXX* ἀργίαν, quia piger manus deprimere ſolet, non attollere, excitare & operi admovere. *Mercerus* ad loc.

The Hebrew being a word of the Dual Number, may well be tranſlated *Pigritia duplici*, by a double ſlothfulneſſe, as *Buxtorf* renders it.

Verſ. 19. *Money anſwereth all things.*] Not that money is every thing, but ſupplies what ever one can want in the creature.

Verſ. 20. *Curſe not, no not in thy thoughts, and curſe not the rich in thy Bedchamber; for a Bird of the air ſhall carry the voice, and that which hath wings ſhall tell the matter.*]

The Bed-chamber is the ſecureſt place, and a thought is the moſt ſecret act.

Summa eſt, cogitatione unt ſermone execrantis principem ſuum, crimen ad debitam pœnam deregetur. *Cartw.*

A Bird of the air ſhall carry the voice.]

This implies,

1. That it ſhall be revealed by ſome unexpected means, as little ſuſpected for the doing of ſuch a thing as a Bird is.

2. That the matter ſhall be revealed by ſome ſpeedy means. Vide *Junium.*

And that which hath wings ſhall tell the matter.] Heb. *That which is maſter of wing ſhall carry it abroad.* That is, God will work a miracle to reveal it, rather than it ſhall be concealed.

CHAP. XI.

Verſe 1.

CAſt thy bread upon the waters: for thou ſhalt finde it after many dayes.] Every word of this ſentence is emphatical.

Caſt.] That is, give with a good heart, willingly, readily and freely.

Caſt.] As men do ſeed, not drop.

Thy

Vide *Tremel.* Super transeuntes aquas. *Vulg.*

Thy Bread.] That is, Seed of which bread is made, like sowing thy seed on moriſh grounds, or sowing in the Sea.

Bread.] A Synecdoche of the ſpecial. By bread he meaneth all kinde of ſuſtenance and maintenance, meat, drink, apparel, lodging, money, *Matth.* 25.35. *Thy Bread.*] Got by divine providence, therefore thou muſt give thine own.

Upon the waters.] That is, the truly poor. *Jerome.* which are as common as waters.

Id eſt, Ubi nulla ſpes ſit recipiendi, *Luc.*14.12,13, 14. *Grotius.*

For thou ſhalt finde it.] A reaſon to enforce this duty, thy benefit ſhall not be fruitleſſe, though it ſeem to be caſt into the Sea and utterly loſt.

After many dayes.] Though not here, in heaven.

Verſ.2. *Give a portion to ſeven, and alſo to eight, for thou knoweſt not what evil ſhall be upon the earth.*]

He ſetteth down the extent of our liberality, ſhewing to how many we muſt give.

Give a part unto ſeven, and alſo to eight.] A Synecdoche of the ſpecial, a finite number being put for an infinite, ſeven or eight poor.

For thou knoweſt not what evil ſhall be on the earth.] That is, how long thou ſhalt enjoy thy goods, and what need thou or thine may come to.

Verſ.4. *He that obſerveth the winde ſhall not ſowe; and he that regardeth the clouds, ſhall not reap.*] An alluſion to the Husbandmen, which diſputing about the ſeaſon loſe the opportunity, ſo thoſe that will argue againſt giving from the times.

Avaris, ne dent, quilibet prætextus ſufficit. *Grotius.*

Verſ.9. *Rejoyce, O young man, in thy youth, and let thy heart cheer thee in the dayes of thy youth, and walk in the wayes of thy heart, and in the ſight of thine eyes.*] Implying, that that is the temper of that age,

Gaudet equis canibuſque cuſtode remoto.

Verſ.10. *For Childhood and youth are vanity.*] In the abſtract, all kinde of vanity, of thoughts, ſpeeches, carriage, company.

CHAP. XII.

Verſe 1.

Remember now thy Creatour in the dayes of thy youth, while the evil dayes come not, nor the years draw nigh, when thou ſhalt ſay, I have no pleaſure in them.

Verba notitiæ connotant affectum,

Remember.] Not barely think on God, remember to love, fear, reverence him, as remember the Sabbath-day to prepare for it.

It is,

1. To ſet the minde on work of the excellencies of God, *Pſal.*104.34.
2. To recollect our ſelves and return to him as the fountain of our ſalvation, *Pſal.*22.27. *Hoſ.*2.17.
3. It implies a reverent fear of him, *Prov.*23.17. *Pſal.*16.7.
4. To retain a thankfull ſenſe of his mercy, *Deut.*18.18. *Pſal.*106.21.
5. To ſerve and obey him, *Deut.*8.11.
6. When we alwayes conſider what may pleaſe or diſpleaſe him, *Col.*1.10.

Thy Creators.] *Heb.* as *Iſa.*54.5. he ſpeaks of God either by way of honour, or alludes to the Trinity.

In the dayes of thy youth.] In the beauty, vigour and ſtrength of youth, we have a ſenſible feeling of Gods creating bounty.

While the evil dayes come not.] *i.e.* Of old-age.

An allegorical deſcription of Old age.

When thou ſhalt ſay, I have no pleaſure in them.] That is, no ſenſitive pleaſure.

Verſ.2. *While the Sun, or the light, or the Moon, or the Stars be not darkned, nor the Clouds return after the rain.*] That is, all the abilities of the minde be decayed.

The

The Clouds return after the rain.] As in winter, that is, though one evil follows upon another.

Verſ. 3. *In the day when the keepers of the houſe ſhall tremble.*] The hands and arms prove crazy.

And the ſtrong men.] The thighes and legs, *Shall bow themſelves.*

And the grinders.] Teeth *Ceaſe.* Dentes molares.

And thoſe that look out of the windows.] The eyes, *Be darkned.*

Verſ. 4. *And the doors ſhall be ſhut in the ſtreets.*] That is, none ſhall have delight in their company.

And he ſhall riſe up at the voice of the Bird.] Take little reſt.

And all the daughters of muſick ſhall be brought low.] See 2 *Sam.* 19 35.

Verſ. 5. *Becauſe man goeth to his long home.*] See *Job* 30.23. & *Iſa.* 26.4. it is a laſting houſe. Domus æternitatis, *The Vulgar Latine, Our everlaſting home, it is not ſo, the Engliſh is better.*

Verſ. 6. *Or ever the ſilver cord be looſed.*] Some interpret it of the marrow, others of the ſinews.

Or the golden bowl be broken, or the pitcher be broken at the fountain.] The liver is the fountain of bloud, the heart of ſpirits, theſe loſe their drawing and diſtributing power.

Verſ. 7. *Then ſhall the duſt return to the earth as it was: and the ſpirit ſhall return unto God who gave it.*] To be rewarded or diſpoſed of by him.

Verſ. 11. *The words of the wiſe are as goads, and as nails faſtened by the maſters of Aſſemblies, which are given from one ſhepherd.*] The Arguments which the Lord uſeth to faſten duties on the ſoul, and quicken us up to them. Hac comparatione non obſcure afininum, ſeu bovinum noſtrum ad opera bona ingenium innuit: qui niſi ſtimulo impulſi & coacti, ſegneſcimus, & tanquam ſub gravi onere ſuccumbimus. *Cartw.* in loc.

There is a double power in the word of God preacht:

1. Quickning to ſtir us to duty, goads.
2. Strengthning, nails.

Verſ. 13. *Fear God, and keep his Commandments: for this is the whole duty of man*] *q. d.* If we could keep the Commandments without this, this is not the thing. Quæ verò in hac tota concione audiviſtis, hûc tendunt in ſumma, pauciſſimis iſtis verbis comprehenſa, Deum reverete, & obſervandis ipſius mandatis ſedulò incumbe. *Beza.*

The duty of every man, or the whole duty of man.

ANNOTATIONS
Upon the Book of
CANTICLES,
OR THE
SONG of SALOMON.

CHAP. I.

Anticles, or *Song of Songs.*] That is, the most excellent Song. *Titulus præstantiam ostendit & authorem.* Brightm.

Salomon made a thousand Songs and five, 1 *King.* 4. 32. of all which this was most excellent; yea, and of all the Songs in the Scripture. *Non est enim strepitus oris, sed jubilus cordis: non sonus labiorum, sed motus gaudiorum: voluntatum non vocum consonantia.* Bern. *Serm.* 1. *super Cantica.*

Some make this Book wholly a Mystery; some a History; *Brightman* a Prophecy.

De *Cantico isto Salomonis* probè notum est Judæorum scitum, quo *minori natu* annis triginta (quæ ætas est sacerdotalis ministerii initium) *hujus lectione est interdictum*, ne ad *Brightmanni* quæ mysticè hic dicuntur, ex affectuum intemperie in deteriorem partem raperentur. Præfat. Comment. in *Cantica Cantic.*

Christ is the woer, the Church, or a true Christian soul the Virgin or Spouse.

Est nuptiale carmen exprimens custos jucundosque complexus animorum, morum concordiam. Bern.

Our Saviour cals his Church, as his Spouse, so his Sister at the least five times in the *Canticles*, to note the greatness of his love to her. The Church is called Fair fifteen times in this Book.

Vers. 2. *Let him kiss me with the kisses of his mouth.*] Whereby the Church desireth to have Christ manifested in the flesh, and to have the loving and comfortable doctrines of his Gospel applied unto her conscience.

Exoptat Ecclesia verbis sui Sponsi erudiri. Desiderat Sponsa hæc oscula, quæ certissima sunt pignora amoris Sponsi: nec quicquam cum hoc amore conferendum est. Ideò præfert illum *Vino*, quod primas obtinet inter ea quæ jucundissimè sapiunt. *Brightm.*

Fœlix oſculum, ac ſtupenda dignatione mirabile! in quo non os ori imprimitur, ſed Deus homini unitur. Bern. *ſuper Cantica, Serm.* 12.

Verſ. 3. *Becauſe of the ſavour of thy good ointments, thy name is as an ointment powred forth.*] There is no great ſavour of precious ointment, when ſhut up in a box: It alludes to his Name, *Meſſias* and Chriſt is anointed. *Eſt proculdubio inter oleum & nomen ſponſi ſimilitudo, nec ociosè Spiritus ſanctus alterutrum comparavit.* Bernardus *ſuper Cantica, Serm.* 15.

Oleum plarè, quod dum ſupernatat cunctis, quibus immiſcetur liquoribus, liquidò illud deſignat nomen, quod eſt ſuper omne nomen. Id.ib. *Serm.* 16.

By ointments the gifts of the Spirit are ſignified; the ſmell of theſe gifts is that fruit and ſweetneſs which is found by the communication of them.

Thoſe that are pure in heart and converſation, Rev. 14.4. & 5. 10, 13.

Therefore do the Virgins love thee.] Heb. *Therefore do the righteouſneſſes love thee*; the Saints and all the righteous are termed Righteouſneſſes in the abſtract.

Verſ. 4. *Draw me, We will runne after thee.*] The Church deſires to be drawn,

John 6.44. *A Lapide.*

1. *Propter infirmitatem.*
2. *Propter tarditatem.*
3. *Propter renitentiam.*

Trahe quodammodo invitam, ut facias voluntariam. Trahe torpentem ut reddas currentem.

We will runne.] Draw me in the ſingular number, and we will runne, that is, thoſe which I ſhall draw with me: *Ego & ſociæ meæ.* Aſſted.

Running notes,

1. Readineſs of affection. 2. Speed. 3. Conſtancy.

1. *Diligentiam.*
2. *Feſtinationem.*

Erit quando non indigebo tractore. *Bern.* ſuper *Cantica* Serm. 22.

They are called Privy chambers, and ſecret places, oppoſed to the houſe top, 2 King. 6. 12. Luke 12. 3. Matth. 6. 6.

The King hath brought me into his chambers.] The bed-chamber is the moſt retired place, *Judg.* 15. 1. the neareſt communion with Chriſt, *Matth.* 11. 25. Chambers are places of ſecrecy, intimacy, ſafety, glory and majeſty.

Verba ſenſus ſignificant affectum & effectum, *as the fourth Commandment, and* Eccleſ. 12. 1.

Be glad and rejoyce.] Be glad inwardly, and rejoyce outwardly.

We will remember thy love more than wine.] *Heb.* Loves, All thoſe ſeverall loves wherewith thou haſt loved us. *Numerus pluralis excellentiam & magnitudinem rei denotat,* Gen. 19. 11. Pſal. 68. 20. 2 Pet. 3. 11. Wine is put for one of the moſt neceſſary ſupports of life, *Hab.* 3. 18. 2. For one of the moſt cheering and reviving comforts, *Eccleſ.* 10. 19. *Prov.* 31. 6, 7. He prefers the love of Chriſt before the moſt neceſſary and cheering comforts.

Id eſt, potiùs quam lautitias quaſvis, & opipara ſplendidaque convivia. *Mercerus.*

The upright love thee.] Or they love thee in uprightneſs; that is, with a ſtrong and vehement love which is without diſſimulation or guile.

Nigra quidem in ſe ob reliquias peccati & afflictiones quibus eam exercet Deus, formoſa tamen ob dilectionem ſponſi eam acceptantis & purgantis ab omni macula, ſed ſenſim & de die in diem. *Rivetus* in Cathol. Orthod. Alluſit Scriptor divinus vel maxime ad gratioſam venuſtatem Orientalium; ut divini amoris myſteria ob oculos poneret. Eſt autem nigredo, oculorum præſertim in delitiis etiam nunc populis orientalibus: qui etiam collyrio, quod ex lapide quodam Perſico conficitur, palpebras amabili nigredine ſolent inficere. *Dicterici* Antiq. Bibl.

Verſ. 5. *I am black but comely (O ye daughters of Jeruſalem) as the tents of Kedar, as the curtains of Salomon.*] *Black:* By reaſon of her infirmities and imperfections, as well as of her afflictions and perſecutions. *Bern.*

But comely.] The Hebrew *Navah* ſignifieth *comely, beautifull, amiable,* and *to be deſired.* Comely in Chriſt, though black in her ſelf.

As the tents of Kedar.] See *Pſal.* 120. 5.

Verſ. 7. *Tell me (O thou whom my ſoul loveth) where thou feedeſt; where thou makeſt*

makeſt thy flock to reſt at noon.] This ſignifies unfeigned and fervent love. *See ch.* 3. *v.* 2,3,4.

Noon.] In the heat of perſecution. *See* Iſa. 16. 3.

Noon hath two things in it; Light, that is, proſperity; Heat, that is, adverſity.

For why ſhould I be as one that turneth aſide by the flocks of thy companions.] The Hebrew word ſignifies to hide or lie hid. See *Robotham.*

Operiens, *Montanus.* Delitescens, *Beza.*

Verbum iſtud (*gnatah*) plurimum uſurpatur in luctu, *Levit.* 13.45. & *Mic.* 3.7. Igitur ſenſus eſt, cur eſſem tanquam mulier luctu & mœrore meipſam conficiens, dum nefandam Iſraelitarum idololatriam videam. *Brightm.* ad loc. Vide *Mercerum.*

This place was much urged by the Donatiſts of old, and by ſome of late, it is clear againſt them; if Chriſt feed amongſt us, be preſent with us, we are not to turn aſide.

Verſ. 8. *O thou faireſt among Women.*] Heb. *fair, beautifull among Women: Speciosa propter fidem & charitatem erga me.*

Women are uſually fairer than men; the Spouſe of Chriſt is fairer than all women.

Verſ. 12. *While the King ſitteth at his round table, my ſpikenard ſendeth forth the ſmell thereof.*] That is, whilſt Chriſt had communion with me, my graces were exerciſed and drawn out, even then whilſt I had fellowſhip with him. I will come in and ſup with him: Eating and drinking was anciently a ſign of intimate fellowſhip.

In corona ſua, id eſt, in frequentia hominum undique cingentium, quomodo uſurpatur vox à Latinis. *Brightm.* In loc. Inter delicias Judææ fuit mos ille peculiaris, ut diſcumbentes unguentis perfunderentur: quod & Mariam in novo Teſtamento Chriſto recumbenti feciſſe videmus; myſticus ſenſus erit interim dum præſens Eccleſiæ ſuæ adeſt Chriſtus verbo ſuo paſcens eam, bonum odorem fidei ſuæ & virtutum ac bonorum operum reddidiſſe. *Mercerus* in loc.

Verſ. 13. *A bundle of myrrhe is my beloved unto me; he ſhall lie all night betwixt my breaſts.*] The Hebrews expound it optatively, *Quis det ut pernoctet inter ubera mea.*

Chriſt is a bundle, for ſufficiency: of myrrhe, for ſweetneſs: lies in the breaſt, that is, the heart.

Hîc tria ſignificantur, ſcientiæ ſuavitas per *myrrham*; doctrinæ adminiſtratio per *ubera*, & utriuſque tranquilla & diuturna uſura per *pernoctationem.* Quæ omnis commemoratio Jehoſaphati tempora reſpicit, qui præter illam curam cautæ ſinceræque conſervandæ religionis quam à Patre accepit, inſignis etiam fuit docendi ſtudio, miſſis Præfectis & Levitis cum libro legis, ut omnes civitates Jehudæ & Benjaminis obirent, populumque Dei voluntatem docerent. 2 *Chron.* 17.7,8,9. *Brightmannus* in loc.

Night.] In diſgraces, perſecutions.

All night.] That is, conſtantly.

A bundle for variety and unity; Chriſt is full of all excellent graces, and they are in him by reaſon of the union of the Godhead with the manhood.

Verſ. 14. *A cluſter of Camphire in the Vineyards of Engedi.*] This may note unto us the ſweetneſs of Chriſts redemption, and the fruits of his death, whereby he became as a cluſter of redemption unto his people; for as a cluſter conſiſteth of many berries compact together into one bunch, ſo the redemption of Chriſt hath all mercy, grace, and love compacted together.

Erat Engaddi locus juxta mare mortuum vicinus ubi Jericho, ubi & palmæ plurimæ atque optimæ. *Truſ.* Obſervat. Sac. l. 15. c. 9.

Verſ. 15. *Behold thou art fair, my love, behold thou art fair, thou haſt Doves eyes.*] The doubling of the words expreſſeth the ſuperlative degree, by a uſuall Hebraiſm.

Ecce admirantis vox eſt, reliquum laudis. *Bernardus* ſuper Cantica, Serm. 45. *The Song of Songs.* Geminatio prædicat inſignem *pulchritudinem*, præſertim apud Hebræos, quibus pro ſuperlativis familiare eſt. *Brightm.*

Doves

* Sic *Cant.* 5. 13. Quidam accipiunt de vehementer pulcris & gratiosis.

Doves * *eyes.*] See *ch.*4.1. These *Doves eyes* wherewith the Spouse is beautified, do set forth the simplicity, sincerity, humility, meekness, but especially the spirituall chastity of the Church, whose eyes are unto Christ alone, looking unto him for life and salvation, *Matth.*10.16. *Phil.*3.7,10.

Meo judicio oculi columbini dicuntur casti ac simplices, minimeque mali aut invidi. *Drus.* Prov. Class.2. l.3. Vide *Mercerum* & *Brigbtm.*

Vers.16. *Also our bed is green.*] Here children are begotten to Christ.

Green.] 1. Because of the flourishing of it, it flourisheth with peace.

2. Because of the fruitfulness of it. *Quasi dicat: Non est infœcundus, liberos multos procreamus.* Mercerus.

CHAP. II.

Verse 1.

Dicitur Christus Rosa & Lilium, 1. Propter veram humanitatem. 2. Propter officii amabilitatem. *Glassius.* Sharon est ager subjectus Libano in regione Bashanis, 1 *Chron.* 5. 16. & 27. 29. Præfixum habet He Hatsdia, quasi nomen appellativum esset, non proprium, sic etiam *Isa.* 33.9. & 35.2. *Brigbtm.* ad loc.

I Am the rose of Sharon, and the lillie of the valleys.] The Rose is the Queen of flowers, most excellent for sweetness and beauty. *Sharon* is a most fruitfull Land, and decked with such flowers, 2 *Chron.* 5.16. 1 *Chron.*27.29. The Lillie is next in nobility unto the Rose. *Pliny* Nat. Hist. l.25. ch.5.

Non mediocris titulus profectò virtutis, inter pravos vivere bonum, & inter malignantes innocentiæ retinere candorem, & morum lenitatem: magis autem si his qui oderunt pacem, pacificum & amicum ipsis te exhibeas inimicis. *Bern.* super Cantic. Serm.48.

Vers.2. *As the lillie among thorns, so is my love among the daughters.*] As the lillie excels thorns, so the Church all other assemblies.

A lillie is first and beautifull, therefore amongst Royall Arms.

2. White, an emblem of innocency.

3. Gives a sweet smell, *Cant.*4.11. so the godly.

Wicked are thorns,

1. Because unprofitable, when they grow and after.

2. Hurtfull, *Prov.*26.9.

3. Their end is to be burned.

Among thorns, because, 1. Excellent in comparison of them; the righteous is more excellent than his neighbour.

2. Annoyed by them.

The daughters.] Not Virgins, as *ch.*1.2.

Vers.3. *As the apple tree among the trees of the wood, so is my beloved among the sonnes; I sate down under his shadow with great delight, and his fruit was sweet to my taste.*] Comfortable for shade, and pleasant for fruit.

Some think malum an apple, comes from malum evil, because sin came first into the world by eating of an apple. Others think it comes from malo, *I more will or desire, because it is pleasing to nature.* Robotham *in loc.*

Merito sicut malus, *quæ instar fructiferæ arboris & umbram refrigerii habet, & fert fructum optimum.* Bern. *super Cant. Serm.*48.

Christ is a beleevers comfortable shadow: Three things scorch the soul, Gods wrath, *Heb.*12.29. Satans malice, his temptations are called fiery darts, *Ephes.*6. and the worlds rage. Christ is a shadow against Gods wrath, God was well pleased in him with us, Satans malice, and the worlds persecution, *Joh.*16.33.

In those Countries where the Sun was directly over their heads, it annoyed them much. See *Psal.*91.1. *Cant.*5.14. *Hos.*8.15.

Vers.4.

Verſ.4. *He brought me to the banquetting houſe, and his banner over me was love.*] *Heb.* Houſe of wine, not ſo fitly termed Banquetting houſe, which *Salomon* expreſſeth by another name, *Eccleſ.*7.2. The comforts of the holy Ghoſt, and the priviledges of the Goſpel.

A Banner is a martiall term, and hath a threefold uſe in warre.

1. For gathering men together under their Colours, *Iſa.*11.16.
2. For defence, *Exod.*17.15.
3. As a teſtimony of victory and triumph, *Pſal* 20.6.

Chriſt gathers them together, protects them, and they hold forth Trophies of Triumph.

See Iſa. 49.22. In Hebræo, *Vexillum ejus ſuper me eſt dilectio:* quaſi dicat, milito ſub ejus vexillo, cui inſcriptum eſt, amor. *Grotius.*

Verſ.5. *For I am ſick of love.*] Have earneſt deſires, languiſh with deſire to enjoy the comforts of my beloved.

Cholah *ſignifies ſickneſs to weakneſs.*

Cum præſto eſt quod amatur viget amor, languet cùm abeſt. *Bern.* ſuper Cantica Serm.51.

Verſ.8. *Behold he cometh, leaping upon the mountains, skipping upon the hils.*] *Behold* is a word of attention and admiration. *See* ch.1.15.

Conquers all mountains of oppoſition and trampleth the hils under his feet, when he comes to deliver his people.

A ſimilitude taken from the Roes and Harts (whereto Chriſt is likened in *v.*9.) which are ſwift in running, and skip upon mounts, hils and rocks, *Iſa.*35.6.

1. *Will make haſte.*
2. *Comes out of the way.*
3. *Nothing ſhall hinder him, will leap over mountains.*

Verſ.9. *He ſtandeth behinde our wall.*] Of ſinne.

Shewing himſelf through the latteſs.] Or grates of Ordinances.

Verſ.12. *The time of ſinging is come.*] The time of cutting is come. The ſame word in the Hebrew ſignifies both to ſing and cut, implying that flowers are cut, even as ſoon as they appear.

Tempus cantus. *Arias Montanus.*

Tempus putationis advenit. *Pagn. Vulg. Lat.*

Verſ.14. *O my Dove thou art in the clefts of the rock.*] The wounds of Chriſt in which the Church hides and ſhelters her ſelf; ſo ſome of the Ancients underſtand theſe words. See *Matth.*16.28.

A metaphor from Doves which make their neſts in rocks for fear of purſuit of birds of prey.

The Dove is mournfull, ſociable, harmleſs, chaſt, fearfull. Jer.48.28.

Verſ.15. *Take us the Foxes, the little Foxes, that ſpoil the Vines.*] Falſe Prophets and teachers are ſo called, *Ezek.*13.4.

1. For craft and ſubtilty.
2. In reſpect of their crooked and perverſe waies, *Pſal.*125.5.

Certum eſt in Paleſtina vulpes eſſe plurimas, *Judic.* 15.4. *Pſal.*62.11.

*Neh.*4.3. *Thren.*5.18. Vulpes vineis noxiæ ſunt maxime, quia foveas excavantes denudant vitium radices, quæ propterea exareſcunt; deinde quia palmites abrodunt & folia diripiunt. Tertiò quia corticem morſu ſcandunt & noxio ac halitu viroſo inficiunt & quaſi amburunt. Quartò botros jam maturos avidè abliguriunt. Credibile eſt habuiſſe Hebræos non vulgarem in vulpibus capiendis dexteritatem, ubi enim damni avertendi neceſſitas urget, & incumbit, acuitur induſtria, & multi ad venandum excitantur. *Menochius* De Republ. Heb. *l.*7.*c.*8. Intellige juberi doctoribus & verbi miniſtris, ut hæreticis occurratur, & iis qui ſub nomine Eccleſiæ inſidiantur illi, ut eos repellant & ab Eccleſia ſegregent, præſertim naſcentes, ubi majus periculum imminet; *parvas* autem *vulpes* appellat, quod illæ infeſtiores eſſe vineis ſoleant, & animoſiores in damno inferendo. *Mercerus* in loc.

CHAP. III.

Verſe 1.

BY *night on my bed.*] By private duty, *Iſa.*26.9.

Nights.] Not one but many, that is, ſaith *Brightman*, in the true worſhip much obſcured.

Lectus eſt Templum, ut antea, *Lectus noſter eſt virens.*

Cap. 1.16. Eadem tamen vox hîc non adhibetur, ſed ejus Synonima. *Brightm.*

Verſ.

Verſ.2. *I will riſe now, and go about the City in the ſtreets, and in the broad waies I will ſeek him.*] That is, in publick Ordinances.

Verſ.6. *Like pillars of ſmoak.*] In alluſion to the myrrhe and frankincenſe in the Leviticall worſhip which went up in a cloud.

Perfumed with myrrhe and frankincenſe.] That is, the Church, perfumed with the ſweet graces of the Spirit.

CHAP. IV.

Verſe 2.

Thy teeth are like a flock of ſheep that are even ſhorn, which came up from waſhing: whereof every one bears twins, and none is barren among them.] The Miniſters, *qui dentium funguntur munere*, Brightm. by preparing nouriſhment for the reſt of the body; for their holineſs, for their parity, even, and fruitfull.

Quid ſi conſultò ſapientiſſimus *Salomon* vocis affinitate abuſus ad utramque & *ſolitudinem* & *ſermonem*, ut non tantum ſermonem notaret, ſed etiam talem à quo plurimi non minus abhorrent, quam à deſerto & ſolitudine ingratiſſima? *Brightman.* in loc.

Verſ.3. *Thy ſpeech is comely.*] Gracious, *Col.*4.6.

Verſ.6. *The mountain of myrrhe, and to the hill of frankincenſe.*] By frankincenſe is meant a burning fervency of affection, by myrrhe mortification and dying to ſinne.

Verſ.7. *Thou art all fair my love.*] But by the beauty of Chriſt, *Ezek.*46.14.

Non quin fiat dico, ſed manere non poteſt. *Auguſt.* de Ver. & Falſ. pœnit. c. 8. To.4. Duravit hæc perfectio in Eccleſia per primos trecentos annos, licet finem verſus inquinatior eſſe cæpit, tolerabilis tamen manſit hoc omni ſpatio, nec parva mutatio inſignem aliquam notam deformitatis inuſſit. *Brightm.* in loc.

There is no ſpot in thee.] *No fault, no blame-worthy thing*; called in Hebrew *Mum*, and in Greek *Momos*. See *Rev.*14.1,5.

Verſ.11. *And the ſmell of thy garments is like the ſmell of Lebanon.*] Full of fragrant flowers, gummes, ſpices, and ſo perfuming the air thereabout in the ſpring. The graces of God which deck and adorn their ſouls, are like the ſmell of *Lebanon*, as delightfull to God and good men, as thoſe ſmels are to the ſenſes.

Verſ.12. *A garden incloſed is my ſiſter my ſpouſe: a ſpring ſhut up, and a fountain ſealed.*] Which is not only in reſpect of defence, that none can deſtroy and ſpoil her, but that others cannot come at her, they cannot drink and ſmell the ſweetneſs that is in her.

Verſ.13. *Thy plants are an orchard of Pomegranates with pleaſant fruits, Camphire, with Spikenard.*] Chriſt is compared to all the fragrant ſmels and aromatique gummes.

Vento doctrinam ſignificari tritum eſt in ſcripturis, *Ephes.*4.14. *Apoc.* 7.1. Aquilonem autem & Auſtrum hiſtoria manifeſtum reddit eſſe doctrinam ex illis plagis ſpirantem. *Brightm* in loc.

Verſ.16. *Awake O north Wind, and come thou ſouth, blow upon my garden, that the ſpices thereof may flow out, let my beloved come into his garden, and eat his pleaſant fruits.*] The Spirit of God is compared to the north and ſouth winde, in reſpect of its different waies of adminiſtration, the one is cheriſhing, the other nipping, yet the ſpices flow forth either way; proſperity and adverſity do a godly man good.

The garden is the Church of God, which deſireth Chriſt to comfort her, and pour out the graces of his Spirit on her, the fruits of his own Spirit.

*Speaks it in reference to the graces of the Spirit in his own ſoul, which he was not able to quicken. See Chap.*5.1. *Spices, that is, prayers, the ſweet odours of the Saints, we wiſh the holy Ghoſt to work upon us, that our prayers may flow forth.*

CHAP. V.

CHAP. V.

Verſe 1.

I *Have eaten my honey-comb with my honey, I have drunk my wine with my milk.*] God delights in the ſervices of the Saints.

The word and doctrine of Chriſt is likened to honey and the honey-comb, to wine and milk, Pſal. 19. 11. & 119.103. Iſa.55.1. 1 Pet.2.2.

Verſ.2. *I ſleep, but my heart waketh.*] We uſe to ſay of children that their heart is aſleep, even when their eyes are awake; contrariwiſe it is ſaid of the children of God, that their eyes are aſleep when their heart is awake.

Or, I ſleeping, *as it is in the Hebrew.*

It is the voice of my beloved that knocketh.] We knock at Chriſts door when we call for mercy; he knocks at our door when he cals for duty, *Rev.*3.19,20.

Waketh, *or watcheth waking, that is, is lively and active ſtill.*

Open to me, my ſiſter, my love, my dove.] The neareſt affinity is Spouſe, and the neareſt conſanguinity Siſter.

The Hebrew word ſignifies to *knock* or *beat vehemently.*

Verſ.3. *I have put off my coat, how ſhall I put it on? I have waſhed my feet, how ſhall I defile them?*] She anſwered her beloved as a lazy ſluggard newly awakened out of his ſleep and loth to ariſe out of his bed, and the effect of her anſwer is this, I am now at eaſe and quiet, and by opening my heart unto thee, by receiving thee to rule and govern in it, by hearkning and yielding unto thee in every thing, I ſhall put my ſelf to a great deal of trouble and labour that I am now eaſed of.

Sponſa difficilem ſe præbet in admittendo ſponſo. *Alſted.*

Verſ.7. *The watchmen.*] Magiſtrates, Miniſters.

Duo ſunt genera cuſtodum: Alii circum eunt per civitatem, quibus eſſe cura debetne quid tumultuetur inter cives, alii excubias agunt in mœnibus ut paratum ſit præſidium adverſus externum hoſtem. Illud muneris obeunt Eccleſiaſticus, hoc civilis Magiſtratus. *Brightm.* in loc.

Verſ.10. *My beloved is white and ruddy, the chiefeſt among ten thouſand.*] Or, *Having the banner of ten thouſand.*

Vexillatus] id eſt, vexillo inſignitus, ornatus, aut munitus *præ decem millibus,* q. d. Inſignis & conſpicuus inter quamplurimos. Alii vexillum gerens, cui ſubſunt decem millia, id eſt, quamplurimi. *Hieron.* electus ex millibus. *Pagnin.* in Theſ. LXX. ἐπιλελογισμένος, ſeu electus. *Trem. Vexillarius eſt è myriade,* hoc eſt, præ omnibus, nativo ſucco & calore temperatiſſimo ac conveniente inſtructus eſt. Alii propriè accipiunt, *vexillatus ex decem millibus,* id eſt, vexillo inſignitus decem millium, ſub ſigni habens decem millia. *Dan.7.10. Glaſſii* Onomat.

Here we have a deſcription of Chriſt from *verſ.*10. to the end of the 16.

White and ruddy.] White in the glory of his Deity, ruddy in his aſſumed humanity.

That is, of admirable and perfect beauty: The mixture of theſe two colours makes a good complexion. White in the purity of his converſation, ruddy in the hue of his paſſion. White in his life, and ruddy in his death. Theſe are tokens of the ſtrongeſt health.

The chiefeſt among ten thouſand.] The Spouſe uſeth a metaphor taken from the warre, as alſo putteth a number certain for uncertain, to expreſs the commendations of her beloved. The banner or enſign is a warlike inſtrument, and commonly the bearer thereof one of the chiefeſt, talleſt, and mightieſt men.

The ſcope of the Church is not to ſet forth the members of Chriſts humane body, but the glorious excellencies and ſpirituall perfection of Chriſt as the Redeemer and Saviour of the Church, according to the manner of lovers, who are taken with the beauty of their ſpouſes in all their members.

The Spouſe ſets forth Chriſt as the perfection of beauty, begins firſt with his Head,

Verſ. 11. *His head is as the moſt fine*, or ſolid, *gold.*] There are two things in gold: 1. Splendour. 2. Durableneſs.

That is, his government; deſcribes the honour, glory and duration of Chriſts Kingdom, *Pſal.*21.3. See *Dan* 7.27.

His locks are buſhy, and black as a Raven.] Which in nature is a note of heat and ſtrength, this ſets forth his power in his adminiſtrations.

Verſ.12. *His eyes are as the eyes of doves by the rivers of waters, waſhed with milk, and fitly ſet.*] This notes the watchfulneſs of his providence. This expreſſion notes four things:

Ratio ſimilitudinis quantum mihi videtur, in eo latet, quòd columbæ petentes aquas oculos in eas conjiciant & inclinato capite pituitant, nec reſupinant collum. Quaſi Chriſtus præ ſtudio contemplandæ ſponſæ inclinaret caput ut eam propius & accuratius intueretur, quemadmodum columbæ cervicem flectunt, & pronis oculis feruntur in lacticem quando ſitim expiere cupiunt. *Brightm.* in loc.

1. His tenderneſs, he takes care of his, *Deut.*11.12. Every look of his is full of compaſſion.

2. His purity, Doves eyes, and by the rivers of water.

3. His diſcerning, he looks ſpeedily and throughly, *Rev.*1.14. & 2.23. *John* 2. 24,25. He is the eternall wiſdom of the Father.

4. His beauty and glory.

Verſ.13. *His cheeks are as a bed of ſpices.*] There is a ſweet ſavour in the graces of Chriſt.

His lips like lillies, dropping ſweet ſmelling myrrhe.] This is to be referred unto the holy, heavenly, ſweet and gracious doctrine of Chriſt.

Verſ.14. *His hands are as gold rings, ſet with the beryll.*] Thoſe are inſtruments of action. *Set with beryll.*] That ſheweth the glory of all his actions.

His belly is as bright Ivory, overlaid with Saphires.] This notes the wiſdom and compaſſion of Chriſt.

Verſ.15. *His legs are as pillars of Marble.*] He is ſtaied in his goings.

There is a moſt delightfull proſpect with high hils, humble vales, ſweet rivers, ſhady groves.

His countenance as Libanon.] Whether in wales of mercy, affliction, or ordinances.

Verſ.16. *Yea, he is altogether lovely.*] Altogether deſirableneſſes, all he is deſires, or all of him is deſires.

Totus ipſe deſideria *Ve callo mahmadim*: Id eſt, nihil eſt in eo, quod non ſit deſideratiſſimum. Totus totus quantus eſt, ſummis ſtudiis & votis eſt expetendus. *Brightm.*

Καὶ ὅλος ἐπιθυμία, LXX. He is lovely in his perſon, authority and wiſdom, in the whole courſe of his life, in his death, reſurrection, aſcenſion, in the whole work of his mediation, in the diſpenſation of his Spirit and graces to his Church, in the adminiſtration of wrath and vengeance to his enemies, in all his Ordinances.

This is my beloved.] That is, he is ſuch an one.

q. d. Quando hunc explicatum habetis quanta ſit Dilecti mei præſtantia, cogitate vobiſcum non ineptiſſe me, nec quicquam indignum modeſta fœmina commiſiſſe vehementi illa mea & illius quæriendi, & veſtri adjurandi contentione, ſed omne meum ſtudium infra dignitatem ejus eſſe. *Brightm.*

CHAP. VI.

CHAP. VI.

Verſe 8.

THere are threeſcore Queens.] Thoſe that are truly converted to Chriſt.
And fourſcore Concubines.] Which come to Chriſt for luſts ſake, yet bear ſome fruit.
And Virgins without number.] The Queens attendants, yet bear no fruit.

Reginæ ſunt potentes & florentes Eccleſiæ, quæ reliquis puritate antecellunt. Inferiori gradu ſunt *Concubinæ*. *Puellæ* ſunt infimo loco, quaſi ſervæ & ancillæ. *Brightm.*

Verſ.10. *Who is ſhe that cometh forth as the morning?*] The Church.
They were not ignorant, or in doubt who ſhe was, but by this manner of ſpeech is noted her excellency. *See* Pſal.24.8.
Fair as the Moon.] This referres to inherent righteouſneſs; the Moon is a glorious body, it is enlightned in a great meaſure by reflexion from another, and hath many ſpots, ſubject to waxing and waning.
Clear as the Sunne.] This referres to righteouſneſs imputed; the Sunne hath no part not enlightned.
Terrible as an Army with Banners.] To the enemies with whom ſhe is to fight under the Banner of Chriſts Goſpel and love. Majeſtatem quandam terrificam præ ſe ferens ad repellendum adverſarios. *Mercerus.*

Verſ. 12. *My ſoul made me like the Chariots of Amminadib.*] The ſpeech of the Church, a willing or Princely people, the Lord came in with ſuch ſweet perſwaſion.
Verſ.13. *Return, return, O Shulamite, return, return.*] So called of her peace and perfection with God in Chriſt.
It is repeated four times to ſhew the vehemency of their deſire of her converſion, and the neceſſity of the thing, as *Pſal.*47.6. Quater dicit revertere, propter quadruplicem ſuperbiam, cordis, oris, operis, habitus. *Bern.* 117. Serm.3. Perſpicuum eſt hoc toto capite agi de ultima vocatione Judæorum, quorum fœlicitas ſempiterna eſſet, nunquam iterum interrumpenda. v. 2. *Brightm.*

CHAP. VII.

Verſe 1.

HOw beautifull are thy feet with ſhoes?] In thy calling; when a man hath his ſhoes on, he is fit for buſineſs. See *Brightman.* *Hereby is meant her obedient walking in the faith and Goſpel of Chriſt.* Ainſw.

Verſ.2. *Thy navel is like a round goblet, which wanteth not liquor: thy belly is like an heap of wheat ſet about with lillies.*] Some ſay the navell and belly are both hidden parts, and therefore ſet forth the two myſteries or Sacraments of the Church, Baptiſm and the Lords Supper. The navell ſerving for the nouriſhment of the infant in the womb (ſay they) reſembleth Baptiſm, nouriſhing infants in the Church. Mr Cotton.
Wanteth not liquor.] 1. Of the blood of Chriſt to juſtifie us from ſinne. 2. Of the Spirit of Chriſt to ſanctifie and cleanſe us from ſinne.
The belly.] *viz.* the Lords Supper: *Like an heap of wheat.*] For ſtore of excellent, ſweet and fine nouriſhment.

Set about with lillies.] Becauſe only the faithfull pure Chriſtians ſhall be admitted to partake in that Sacrament: ſo ſome: But this Interpretation is ſomewhat ſtrained.

Sunt duo Teſtamenta, inter quæ ita convenit ut inter gemellos, & lacte doctrinæ cæleſtis abunde ſibi commiſſum gregem alunt. *Mercerus.*

Verſ. 3. *Thy two breaſts are like two young Roes that are twins.*] That is, equall.

Sereni non turbidi. *Grotius.* Aptiſſimè comparantur *oculi piſcinis*, non tam propter claritatem, quæ refert limpitudinem aquæ, quam ob ingentem vim lacrymarum ſcaturientium ex vera reſipiſcentia, quibus reſtitutus ille populus totus redundabit. *Brigbtm.*

Verſ. 4. *Thine eyes like the fiſh-pools in Heſhbon.*] Becauſe moiſtned with her tears for ſinnes, or becauſe of her clear and perſpicuous viſion and apprehenſion of heavenly myſteries.

q. Filiam multorum, quòd eò frequens populus confluceret: Uti moris erat ad portas convenire, ubi judicia exercebantur. *Mercerus* ad loc. In porta filiæ multitudinis. *Vulg.* Ad portam frequentiſſimam noſtri. *Junius.* Vide *Brigbtm.*

By the gate of Bathrabbim.] The daughter of many, *Bath* is daughter, *Rabbim* many; many ſhould repair to the Spouſe.

Thy noſe is as the tower of Lebanon.] Compared to it for whiteneſs, uniformity, and proportionable largeneſs thereof.

Verſ. 5. *The King is held in the galleries.*] There is a twofold gallery.
1. Upper, heaven, where a Chriſtian ſhall walk with God.
2. Lower, the Ordinances.

Singula verba habent emphaſin; Interrogandi formulæ admirationem: eadem repetita non vulgarem ſed admodum vehementem & ſingularem. Abſtractum purum putum *amorem* oſtendit, infectum contagione nullius faſtidii. *Deliciæ* poſtremò cumulo adjiciunt, ſi quid poſſit amplius accidere. *Brigbtm.*

Verſ. 6. *How fair and how pleaſant art thou, O love, for delights.*] That is, thou art ſo beautifull and fair, both in every part of thee, and in the whole; that I know not what words to uſe, to expreſs the ſame, neither indeed can it be ſufficiently declared.

Verſ. 8. *I ſaid, I will go up to the palm-tree, I will take hold of the boughs thereof.*] The Palm hath a long naked bark, it carries all its leaves and fruit to the top, this notes the religious aſcent of the ſoul in ſpirituall exerciſes.

The Hebrew *Sanſinnim* here tranſlated *boughs* or *branches*, properly ſignifies the higheſt branches in the tree, and is not uſed in any place of Scripture but in this, becauſe the Palm tree (as *Pliny* ſaith, *l.*13.*c.*4.) hath not boughs on the ſides like other trees, but doth only at the top ſend forth ſuch long boughs, and there alſo the fruit it ſelf groweth. *Ainſw.*

See *Brightman.*

Vulgati rectiſſimè. It. *Vinum ad rectitudines*, quando colore & odore eo ſe prodit eſſe ingenio, ut quiſque generoſum agnoſcat & rectum fateatur, ut vulgo vernaculè dicere ſolent, *this is right*, quando nacti ſunt quod arridet. *Brigbtm.* ad loc.

Verſ. 9. *That goeth down ſweetly*] *Straightly*, or according to *righteouſneſs.* See *Prov.* 23.31.

Verſ. 10. *And his deſire is towards me.*] Or, becauſe his deſire is towards me: That is, he loveth me moſt entirely; but the womans deſire toward the man implieth both love and ſubjection, *Gen.*3.10.

Verſ. 12. *Let us ſee if the Vine flouriſh.*] The Church of God is compared to the Vine, 1. For its excellency. 2. Spreading nature. 3. Fruitfulneſs.

CHAP

CHAP. VIII.

Verſe 5.

WHo *is this that cometh up from the wilderneſs, leaning upon her beloved?*] It notes her weakneſs, yet ſets forth her love.

Eo ſumma familiaritas indicatur, qua ſolent amantes in ſinus Amaſiorum ſe projicere. *Brigbtm.* Græci utrumque expreſſerunt deliciis affluens & innixa ſocio ſuo ut verbum Hebraicum utrumque complectatur. *Mercerus.*

Verſ.6. *Set me as a ſeal upon thine heart, as a ſeal upon thine arm: for love is ſtrong as death, jealouſie is cruell as the grave: the coals thereof are coals of fire, which have a more vehement flame.*] That is, let me be moſt dear to thee, *Hag.2.ult.* an alluſion to the arm of the High-prieſt, who bare the names of the children of *Iſrael* on his breaſt-plate and ſhoulders, *Exod.*28.21,29. Let me be dear to thee and preſented to thy Father.

The manner of old times (ſaith Pierius) was to bear the image of the perſon they loved in their ſeals.

The flagrancy of her love is ſet forth by moſt fit ſimilitudes.

That ſhe ſaith, *It is as ſtrong as death,* by that ſhe ſhews that ſhe cannot reſiſt its dominion.

The grave is alſo cruell and inexorable, yea inſatiable, and ſo is jealouſie.

A moſt vehement flame.] *Heb.* a flame of God, ſuch a flame as ſpeaks it to be the jealouſie of God.

Verſ.7. *Many waters cannot quench love, neither can the flouds drown it.*] That is, grievous perſecutions and torments cannot extinguiſh the ſame.

If a man would give all the ſubſtance of his houſe for love, it would utterly be contemned.] *Heb.* Contemning they would contemn it.

Verſ.8. *We have a little ſiſter and ſhe hath no breaſts, what ſhall we do for our ſiſter in the day when ſhe ſhall be ſpoken for.*] It is the ſpeech of the Jews in behalf of the Gentiles.

The Jews deſired the converſion of the Gentiles.

Siſter.] That is, the Gentiles.

Hath no breaſts.] That is, no Miniſters, no ſetled Ordinances, *Iſa.*66.9.

What ſhall we do when ſhe ſhall be ſpoken for?] That is, when God cals them, *Bernard.* When the fame of her converſion ſhall come abroad, what furtherance ſhall we yield to increaſe, ſettle, ſtabliſh her in the truth? *Ainſw.*

Verſ.9. *If ſhe be a wall, we will build upon her a palace of ſilver: and if ſhe be a door, we will encloſe her with boards of Cedar.*] The wall of Magiſtracy, the door of Miniſtry: Others ſay, a wall to be built to her for her defence, a door for entrance.

Si murus ſit ædificandus illi. *Tremel.*

Verſ.11. *Salomon had a Vineyard at Baalhamon.*] It ſignifieth here a moſt fruitfull ſoil; the word ſignifies, *The Lord of a multitude,* a place ſo plenteous that it bringeth forth multitudes of Vines. In the Great Bible of divers Languages ſome of the Tranſlatours make it a proper name, others not.

Veriſimile eſt locum à feracitate nomen invenille. Baalhamon enim eſt dominus multitudinis, quaſi locus iſte feracitate non minus reliquis antecelleret, quam herus ſervo dignitate. *Brightm.* in loc.

Verſ.12. *My Vineyard which is mine.*] As if God found a kind of reliſh and ſweetneſs in this word *mine,* otherwiſe *my Vineyard* would have ſerved; that is, the ſubject of my care and providence.

Verſ.14. *Be thou like to a Roe, or a young Hart upon the mountains of Spices.*] The Spouſe would have Chriſt to be ſpeedy in coming towards her, ſhe uſeth therefore this double ſimilitude. See *Pſal.*18.23.

See ch.4. v.5.

Heaven is called a mountain of Spices, for the height and pleaſures which are there.

Elegantiſſimum in partibus Orientis Capreolæ genus conſtans pilis tenuiſſimis & nitidiſſimis, membris aptè & figuratè inter ſe diſpoſitis, unde quicquid velint commendare Arabes Capreolam dicant, eò quod hæc in deliciis eſſe ſoleat, ut virginibus noſtris canes Melitæi. *Dieterici Antiq.Bibl.*

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